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JAWAAHIRUL QUR'AAN

COMMENTING ON THE QUR'AAN ON THE BASIS OF ONE'S PERSONAL OPINION.

Rasulullah (sallallahu-alaihi-wasallam) has mentioned, "Whoever comments on the Qur'aan basing his commentary on his personal opinion, then he will be incorrect even though he may be accurate in his interpretation." [Abu Dawood, Tirmidhi, Nasai]

Rasulullah (sallallahu-alaihi-wasallam) has mentioned in another hadith, "Whoever comments on the Qur'aan without knowledge should prepare his abode in Jahannam." [Abu Dawood]

Some comments have been made about the authenticity of the first hadith, but the second is authentic. However, both the Ahadeeth clearly tell that it is a major sin to interpret the Qur'aan based purely on one's personal opinion (referred to as "tafseer bir Rai").

However, it is an accepted fact that Rasulullah (sallallahu-alaihi-wasallam) did not explain every verse of the Qur'aan, but these were interpreted by the Sahaba (R.A) and those after them. It follows, therefore, that interpretation of the Qur'aan based on one's opinion is not totally forbidden, but there are several conditions attached. Hereunder follows the statements of the illustrious commentators explaining the limits beyond which commentary of the Qur'aan will be haraam.

Allama Qurtubi (A.R) (passed away 671 A.H) explains tafseer bir Rai as follows: "When a person, based on his whims, is inclined towards a

particular opinion. He then interprets the Qur'aan according to this opinion so as to conform to his fancy.” [Tafseer Qurtubi Vol.1 Pg.33]

The tafseer of Khaazin says, “The ulema say that tafseer bir Rai has been prohibited for the person who interprets the Qur'aan according to his whims and who follows the dictates of his carnal self.” [Vol.1 Pg.6]

The following example is then cited in the same tafseer: “Like how a person deduces the permissibility of any innovation (bid’ah) that he has introduced in Deen, knowing that the verse/s of the Qur'aan do not imply the same. However, he merely wishes to dupe a critic by using the verse/s to strengthen his argument. This is how the Baatiniyya, the Khawaarij and other followers of their whims work.”

Allama Suyuti (A.R) quotes Allama Abu Bakr Anbaari (A.R) as saying, “Some scholars have mentioned that the interpretation (of the first hadith above) is commentary based on one’s whims.” [Itqaan Vol.2 Pg.180]

The above extracts clearly reveal that tafseer bir Rai is prohibited for those people who interpret the Qur'aan to lend credibility to their false and baseless beliefs and practices. However, the commentary of a person will be accepted when he is well versed in the science of tafseer, the details of the Arabic language and holds beliefs in accordance to those of the Ahlus Sunnah wal Jama'ah. In addition, his commentary must conform to beliefs and principles of Islam, as well as to the laws governing the Arabic language. This will not be regarded as tafseer bir Rai.

Allama Ibn Katheer (A.R) says, “There is no harm if a person comments on the Qur'aan in accordance to his knowledge and the laws of the Arabic language and the shari’ah. There are many such interpretations by the pious predecessors and scholars after them.” [Vol.1 Pg.6]

Allama Khaazin (A.R) writes, “Ulema have permitted the interpretation of verses in a manner that is appropriate, within context and not conflicting with the Qur'aan and the Ahadeeth.”

Allama Qurtubi (A.R) writes, "Praiseworthy is the person who interprets a verse/s in accordance to the established and accepted principles."

Allama Abu Hayyaan Undulusi (A.R) (passed away 754 A.H) writes with reference to the Ahadeeth regarding tafseer bir Rai, "The person who interprets the Qur'aan after much deliberation and on the basis of proper knowledge and contemplation will not be included in the purport of this hadith. This will not be regarded as tafseer bir Rai and he will not be deemed to be incorrect." [Bahrul Muheet Vol.1 Pg.13]

Allama Suyuti (A.R) quotes from Allama Baghawi and Kawaashi (A.R): "Ta'weel (interpretation of a verse/s after much deliberation) means deciphering the meaning of a verse/s in such a manner that it conforms to the context, can be applicable to the particular verse/s and does not contradict the Qur'aan and the Ahadeeth. This is not prohibited." [Itqaan Vol.2 Pg.180]

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THE TYPES OF SHIRK.

Maulana Isma'eel Shaheed (A.R) has recorded the details of this subject in his book entitled "Taqwiyyatul Imaan." The types of shirk discussed mostly in the Qur'aan are (1) Shirk in knowledge, (2) Shirk in 'Tasarruf', (3) Shirk in du'a, and (4) Shirk in deeds.

SHIRK IN KNOWLEDGE.

This occurs when a person claims that a saint, angel, jinn, etc also possess knowledge of the unseen. This does not mean that a person holds the belief that the knowledge of these beings is equivalent to Allah's knowledge. No person in the world believes this.

None can also camouflage this belief by saying that they merely believe that their saint (or an angel, jinn, etc) possess the knowledge of everything in the universe and not of everything else beyond this (like Allah). This will also constitute shirk because the Qur'aan states

that **only** Allah knows everything in heavens and the earth, together with what people do and think. This knowledge is exclusive to Allah and attributing it to any other will be tantamount to ascribing partners to Allah (shirk).

The following verses of the Qur'aan testify to this:

- **"Only to Allah belongs the knowledge of the unseen things of the heavens and the earth."**
- **"Have I not told you that only I know the unseen things of the heavens and the earth?"**
- **"The messenger said, 'Only my Rabb knows the talk in the heavens and the earth, and He is All Hearing, All Knowing."**
- **"Verily only Allah knows the secrets of the hearts."**

Many verses of the Qur'aan speak in this manner. One should now understand exactly what is meant by the knowledge of the unseen since Imaan depends upon this belief.

It is kufr to believe that any saint has knowledge of all matters within the heavens and the earth, including what people do and think. Similar is the belief that (even though he does not possess this capability permanently), he has been afforded the ability to have access to this knowledge whenever he desires, just like people have the ability to open and close their eyes whenever they wish to. Such beliefs clearly contradict the teachings of the Qur'aan.

The Qur'aan clearly commands Rasulullah (sallallahu-alaihi-wasallam) to **"Say, 'If I had what you seek to hasten** (punishment)**, the matter would have been decided between us. Allah knows best who the oppressors are."** [Surah An'aam verse 58]

When the Mushrikeen of Makkah accepted that he could not bring the punishment, the asked to know when it would come. To this question, the Qur'aan replied, **"With Him are the keys of the unseen that none besides Him have knowledge of. He knows what is on the land and within the oceans."** [Surah An'aam verse 59]

These verse make it clear that even Rasulullah (sallallahu-alaihi-wasallam) had no capabilities, nor any knowledge besides what Allah conferred to him. If the Ambiya (A.S) had knowledge of the unseen,

Hadhrat Ya'qub (A.S) would not have needed to grieve for so many years over the disappearance of his son, Hadhrat Yusuf (A.S). If Rasulullah (sallallahu-alaihi-wasallam) possessed such knowledge, he also would not have needed to wait eighteen days before revelation came to him regarding the people of the cave. He would also not have needed to remain worried a month for revelation when Hadhrat A'isha (R.A) was slandered.

The stories of Hadhrat Sulaymaan (A.S), Hadhrat Ibraheem (A.S) and Hadhrat Loot (A.S) also depict the same fact. Hadhrat Moosa (A.S) would also have known earlier of that fact that Saamiri was to mislead his people if he has knowledge of the unseen. When Hadhrat Jibreel (A.S) took Rasulullah (sallallahu-alaihi-wasallam) to the heavens on the occasion of Mi'raaj, the angels at the door of every heaven asked Hadhrat Jibreel (A.S), "Who are you?" and "Who is with you?" This tells us that even the angels do not have knowledge of the unseen. This knowledge is exclusive to Allah.

SHIRK IN TASARRUF.

This type of shirk occurs when a person believes that any saint, etc possesses the ability to cause benefit or harm by some hidden means, without any agency.

Note: It will not be prohibited to call another for help when one does not think that the person can assist him/her without any agency. The Qur'aan mentions that Hadhrat Isa (A.S) asked his disciples for assistance.

It will even be shirk to believe that Allah has granted any being the ability to do as he pleases, like the Christians believe that Hadhrat Isa (A.S) and Hadhrat Maryam (A.S) can do as they please. In a like manner, the Jews believed that Allah granted Hadhrat Uzair (A.S) this power, while the Mushrikeen of Makkah believed that this was given to the angels, to Hadhrat Ibraheem (A.S) and to Hadhrat Isma'eel (A.S).

Rasulullah (sallallahu-alaihi-wasallam) is exhorted in the Qur'aan to say, **"I have no knowledge of the unseen."** Therefore, if anyone still holds the belief that he does possess such knowledge, it would mean (Allah forbid!) that Allah wishes to deceive people.

Hadhrat Jilaani (A.R) has passed the ruling that the person who believes that any saint, etc has knowledge of the unseen, can hear peoples' du'as and is able to assist them in need, then such a person will be a kaafir. He said that even the marriage of such a person to a Muslim woman will be nullified due to him being a kaafir. He also said that the person who believes that Rasulullah (sallallahu-alaihi-wasallam) sees and hears everything is also a kaafir. [Mir'aatul Haqeeqa Pg.18, Egyptian print]

Fataawa Rasheediyya (Vol.15) mentions that the person who calls to another who is out of hearing distance, believing that he/she can hear, then the caller is a Mushrik.

The above ruling is to be found in the following books:

- Bahrur Ra'iq Vol 5 – Egypt
- Aini's commentary of Bukhari Vol.11 Pg.820
- Fat'hul Baari Vol.1 Pg.115, Vol.8 Pg.395, Vol.13 Pg.38 - Egypt
- Musamira Pg. 97 - Delhi
- Fataawa Maulana Abdul Hayy Vol.1 Pg.37/55, Vol.2 Pg.34/390, Vol.3
- Khulaasatul Fataawa Vol.4 Pg.354
- Fataawa Aalamgiri Pg.412
- Qaadhi Khan Vol.4 Pg.168
- Sharhu Fiqhul Akbar Pg. 136
- Tafseer Khaazin (end of Surah Luqmaan Pg.442)
- Raddul Mukhtaar Vol.3 Pg.306, Vol.3 Pg.297
- Fathul Aziz Pg.131
- Fataawa Bazzaziya Pg. 325
- Ghunyatut Taalibeen of Hadhrat Mu'inud Deen Chisti (A.R) Pg.66
- Fataawa Imaan Ja'far Saadiq (A.R) Pg.54
- Maktoobaat Imaam Rabbani Vol. 1
- Maktoob Hadhrat Muhammed Masoom Vol.3
- Irshaadut Taalibeen

The canonical work, Hidaya, mentions, "If a person marries a woman with the testimony that there is no deity besides Allah and that Muhammed (sallallahu-alaihi-wasallam) is His messenger, the

marriage will be nullified and deemed abhorrent if he believes that Rasulullah (sallallahu-alaihi-wasallam) has knowledge of the unseen (because he will not be regarded as a Muslim)."

The book Jawaahirul Aghlaat mentions, "If a person who believes that Rasulullah (sallallahu-alaihi-wasallam) has knowledge of the unseen is regarded as a kaafir, what do you think about the person who holds this belief about someone else?"

All these kitaabs and others attest to that fact that people who hold the above belief are kuffar and all the Imaams are unanimous in this regard. The same subject is discussed in fifty Surahs of the Qur'aan and a thousand Ahadeeth in Bukhari alone.

Hakeemul Ummah Thanwi (A.R) has written in his books Taaleemud Deen (Pg.14) and Behisti Zewar (Pg.27) that it is shirk to call someone from a distance with the belief that he can hear.

Note: The person who does not consider another to be a kaafir when he knows perfectly that the other holds such beliefs as detailed above, then this person will also be regarded as a kaafir. Books like Kawkabul Yamaani and Tawdeehul Muraad make mention of this ruling. The marriage of such persons will also not be contracted.

SHIRK IN DU'A.

A person will be guilty of shirk if he calls to any saint or prophet for assistance. This was the typical shirk perpetrated by the Mushrikeen of Makkah and nearly all the Ambiya (A.S) exhorted people to abstain from this.

SHIRK IN DEEDS.

To understand this type of shirk one has to be conversant with certain concepts concerning Tauheed. These are:

1. **Tahreematullah:** Those things halaal things that Allah has forbidden for certain times or places. These things should not be interfered with and must not be used. An example of this is the prohibition from cutting the grass and vegetation of the Haram

and from hunting the animals living there. This is haraam and has been dealt with specifically in Surah Ma'idah.

One of the reasons for this prohibition has been given in Surah Ma'idah, where Allah says, **"Verily Allah commands as He pleases."**

A more detailed reason is also given in the same Surah, where Allah says, **"So that Allah may reveal those who fear Him because they realize that He is the Knower of the unseen."**

Furthermore Allah says later in the Surah, **"So that you may know that Allah has knowledge what is in the heavens and in the earth, and that Allah has knowledge of all things. Know well that Allah is severe in punishment and that Allah is the Most Forgiving, the Most Merciful."**

The above explains Tauheed, thereby allowing one to understand the antithesis of Tauheed viz. shirk.

2. **Tahreematu Ghairillah:** Just as Allah has forbidden certain halaal things on certain occasion, the Mushrikeen consider cutting the grass around the graves of certain saints to be haraam. They also say that it is haraam to hunt wild animals in the vicinity.

   The same reasons quoted above for Allah's prohibition of these deeds are used by these Mushrikeen i.e. they consider their saint to be knowledgeable of the unseen and to have control over matters. Such practices should be abolished and one should act against them.

   The Mushrikeen also sanctify animals in the names of their saints and idols. They then declare these animals to be haraam for riding and slaughtering. They truly feel that their saints or idols will be displeased with them if they breach this sanctity. This is practiced by the Hindus and was common amongst the pagan Arabs during the period of ignorance.

   Many present-day Mushrikeen also practice this at the graves of their saints and will not touch these "sacred" animals even if they wander on the plantations.

Included in this type of shirk is when people permit certain types of food exclusively for females. This is practiced by present-day Mushrikeen who, in honour of Hadhrat Ja'far Saadiq (A.R) and Hadhrat Faatima (R.A), sanctify certain foods that are not to be consumed by males.

Certain people also fall into this category when they consider certain halaal things (like green or red clothing) to be haraam. Others believe in certain superstitions and think that they will die if they do certain acts. These all fall under the category of Tahreemaatu Ghairillah and have been abolished in the Qur'aan.

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SURAH FAATIHA.

SUMMARY OF THE SURAH.

This Surah has many names, the most common being "Ummul Qur'aan" (The Essence of the Qur'aan). It has been given this name because it contains the essence of the detailed subject matter found in all the other Surahs. Hereunder will follow two discussions on the Surah:

THE FIRST DISCUSSION: Maulana Shabbier Ahmed Uthmaani (A.R) has written that the entire Qur'aan consists of six central themes, viz. (1) Tauheed, (2) Risaalah [i.e. the prophethood of Rasulullah (sallallahu-alaihi-wasallam)], (3) laws, (4) Qiyamah, (5) the believers, and (6) the disbelievers. Surah Faatiha contains all these themes in a nutshell.

- **"Al Hamdu Lillahi Rabbil Aaalameen. Ar Rahmaanir Raheem,"** contains the theme of Tauheed.
- **"Maaliki Yawmid Deen"** speaks about Qiyamah.
- **"Iyyaka Na'budu wa Iyyaka nas Ta'een"** contains the theme of Allah's laws because it speaks of Allah's worship, which includes all His laws and commands. **"Siraatal Mustaqeem (The straight path)"** also refers to all Allah's commands in the shari'ah.
- **"Siraatal Ladheena An'amta alayhim,"** includes Risaalah because amongst those upon whom Allah has bestowed His

favours are the Ambiya (A.S). Allah says in a verse of Surah Nisaa, **"Those are the ones whom Allah has favoured, (who are) the prophets, the Siddiqeen, the martyrs and the righteous. These are the best companions."**

This verse also refers to the believers.

- **"Ghairil Maghdoobi Alayhim wa Lad Daalleen."** This verse makes reference to the disbelievers.

THE SECOND DISCUSSION: Hadhrat Maulana Husain (A.R) quotes the following from Hadhrat Imaam Rabbani (A.R), who transmits it from Hadhrat Ali (R.A). It is to be found in the book titled Mawaahibur Rahmaan (Vol.1 Pg.3). He says that the knowledge of the universe and that of the Qur'aan is to be found in Surah Faatiha. This is so because, with regard to themes, the Qur'aan is divided into four parts, each of which begin with the words "Al'hamdu Lillah."

The first part begins with Surah Faatiha and ends with the salaah Maa'idah. This part mainly discusses the concept of Allah being the Sole and Only Creator of everything. The second part begins with Surah An'aam and extends till the end of Surah Bani Isra'eel. The central theme of this part is that Allah is the Only One Who is responsible for caring and nurturing everything after it's creation.

The third part begins with salaah Kahaf and continues till the end of salaah Ahzaab. This part revolves around the discussion that Allah is stable on His throne and has complete power to control and administer the affairs of the universe as He pleases. It emphasizes that He is the Supreme Sovereign and none can be partner to Him.

The fourth part begins with Surah Saba and extends till the end of the Qur'aan. This part mainly discusses the fact that Allah shall be the Master and Supreme Judge on the Day of Qiyamah and no intercessor can overrule His decree.

While all these themes have been discussed in great detail in the respective parts of the Qur'aan, they are all included in brevity in Surah Faatiha.

"Al Hamdulillah" makes mention of the first part. It includes Allah's name, which tells us that He is the Creator of everything. This is so

because the mention of His name forces one to acknowledge this renowned fact. Even the Mushrikeen acknowledged this fact, as Allah says in salaah Zukhruf, **"Undoubtedly if you ask them who created them, they will say, 'Allah!"**

Allah says in Surah Luqmaan, **"If you ask them who created the heavens and the earth, they will definitely say, 'Allah!"**

"Rabbil Aalameen" makes mention of the second theme, while **"Ar Rahmaanir Raheem"** indicates towards the third theme because only one who has these qualities of forgiveness and mercy can control of the universe so perfectly. **"Maaliki Yawmi Deen"** alludes to the theme discussed in the fourth part of the Qur'aan.

Hadhrat Abdullah bin Abbaas (R.A) has mentioned, "Everything has an essence, and the essence of the Qur'aan is in the Hawameem (i.e. all the Surah that begin with 'HaaMeem')." [Khaazin Vol.6 Pg.73]

The source of all the Hawameem is salaah Zumar, which emphasizes that only Allah be worshipped. Allah says therein, **"So worship Allah with special conviction, Behold! All worship is strictly for Allah."** The word "Deen" in this verse of Surah Zumar is translated as 'worship.' Worship generally means du'a and calling to Allah. This has been clarified in Surah HaaMeem Mu'min, where Allah says, **"Call to Allah with special conviction."** While the above verse of Surah Zumar used the word **"worship,"** this verse of Surah Mu'min says that same thing using the word **"Call."** This denotes that worship and calling to Allah is the same thing.

Rasulullah (sallallahu-alaihi-wasallam) mentioned in a hadith that du'a (calling to Allah) is itself worship and that it is the essence of worship. Allah also says in Surah Mu'min, **"Your Rabb says, 'Call to Me and I shall respond to you. Surely those who are too proud to worship Me will enter Jahannam most disgracefully."**

Rasulullah (sallallahu-alaihi-wasallam) is reported to have interpreted **"to worship Me"** as "to make du'a to Me." [Ibn Jareer Vol.24 Pg.47] All seven Hawameem stress that Only Allah must be called on to alleviate any adversity.

Therefore, the summary of Surah Zumar is to be found in part of a verse of Surah Faatiha, where Allah exhorts the Mu'mineen to say,

"We only worship You." Similarly, the next part of the verse is a summary of the seven Hawameem because Allah entreats the Mu'mineen to say, **"And we only seek assistance from You."** In this manner Surah Faatiha is a summary of the entire Qur'aan.

Surah Jinn explains the summary of Surah Faatiha when it says, **"Say, 'I only worship my Rabb and do not ascribe anyone as partner to Him."**

Allama Ibn Katheer (A.R) has written the same thing when he says that Surah Faatiha is the essence of the Qur'aan and this essence lies in the words, **"We only worship You and only seek assistance from You."**

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SURAH BAQARA.

A GIST OF THE TOPICS CONTAINED IN SURAH BAQARA.

* Tauheed
* Risaalah
* Jihaad in Allah's path
* Spending in Allah's path
* Matters of administration
* Matters of welfare

Surah Baqara was the first Surah revealed in Madina. Since there was strong presence of Jews in and around Madina, this Surah addresses them in detail. Amongst them there were many affluent and learned people. Therefore, if these people were addressed and convinced of the truth of Islam, they would be able to influence many others.

The central message propagated by all the Ambiya (A.S) was that of Tauheed. This means the development of peoples' conviction in the fact that ***only*** Allah should be worshipped and asked for assistance because ***only*** He has control over all matters and can effect benefit and harm. This is also the central theme of Surah Baqara. Allah other discussions revolve around this, many of them being offshoots from this central topic.

Four places in this Surah present logical proofs for Tauheed and forward commonly accepted concepts to explain the same. The first of these appears on the third ruku, where Allah addresses all of mankind telling them, **"Oh people! Worship your Rabb..."** Allah then makes mention of a commonly accepted reason for people to worship Him. He says, **"...Who has created you."**

At the end of the nineteenth ruku, Allah repeats the propagation of Tauheed by saying, **"Your Deity is One Deity. There is no deity besides Him, the Most Forgiving, the Most Merciful."** In the subsequent verses Allah presents logical and scientific reasons that prove His divinity beyond doubt.

Thereafter, in the 34th ruku Allah again repeats the call to Tauheed when He says, **"Allah. There is no deity besides Him..."** Presenting reasons for people to believe in His divinity, Allah says further, **"The Living, The Eternal..."** Allah continues further to discuss the matter till the He reached the words, **"The Exalted, The Supreme."**

While all the above three references included proofs to Allah's divinity, the fourth one provides a more detailed explanation. Towards the end of the Surah, Allah begins this discussion when He says, **"To Allah belongs whatever is in the heavens and in the earth...** (till the words) **...and Allah has power over all things."**

By constantly making mention of Tauheed, all aspects thereof are discussed and it's antithesis (shirk) is refuted from all angles. This is necessary because the Mushrikeen, Jews and Christians were involved in the following three types of shirk:

1. Considering the angels, saints and idols to possess knowledge of the unseen, they called to them for assistance in their difficulties.
2. They used to take oaths and make sacrifices in the names of their gods and even erect altars where these would be offered. The felt that, by giving these offerings, their gods would be pleased with them. In this way, they thought, they would be blessed in the wealth and children, and that these gods would draw blessings form Allah.
3. They believed that the gods and saints that they worshipped are so beloved to Allah that He would never reject their intercession or their pleas on behalf of those who worshipped them.

Allah refutes all these forms of shirk in Surah Baqara. The first instance refutes the first type of shirk, the second refutes the second and the third, the third.

A BRIEF SUMMARY.

Surah Baqara can be divided into two sections. The first begins at the beginning of the Surah and ends with the words **"These are the pious ones."** [22nd ruku] The second section begins from this point and concludes at the end of the Surah.

The first section discusses two themes viz. Tauheed and Risaalah. Tauheed is discussed from the beginning of the Surah till the words **"neither will they be assisted."** [15th ruku] The discussion of Risaalah begins from the verse **"When his Rabb tried Ibraheem..."** and ends upon the termination of the first section. Therefore, the first section is like a commentary of "Laa ilaaha Illallah Muhammedur Rasulullah."

The second section discusses matters that pertain to people's reformation, and advises on how people may correct their spiritual and social affairs. It also details waging jihaad and spending for Allah's cause. This section seems to command the Muslims to fight for the preservation of "Laa ilaaha Illallah Muhammedur Rasulullah."

THE SPIRIT OF THE SURAH.

Together with setting straight religious and material matters, jihaad should be waged against the Mushrikeen to preserve "Laa ilaaha Illallah Muhammedur Rasulullah."

THE REALITY OF BLACK MAGIC.

The verse of Surah Baqara that terms black magic as kufr does not refer to those incredible feats the are enacted with the employment of certain chemicals or with the sleight of hand. Although people also call this magic, one should bear in mind that this "magic" is not kufr.

The verse refers to those forms of black magic that employ the assistance of evil spirits (the shayateen) and which necessitates calling to others besides Allah using incantations of shirk.

Hadhrat Shah Abdul Aziz (A.R) has enumerated as many as thirteen types of black magic, all of which boil down to calling to others for assistance and considering them to possess knowledge of the unseen and to have supreme control of matters. He writes further that the person who dabbles in black magic must be executed, whereafter no janazah salaah must be made for him/her, nor will he/she be buried in a Muslim cemetery.

Imaam Ibn Taymiyyah (A.R) has also mentioned that practicing black magic necessitates calling to other forces. [Qa'idah Jaleelah]

The Jews accused Hadhrat Sulaymaan (A.S) of the vile act of practicing black magic, thereby labeling him a Mushrik. To substantiate their accusation they presented an unverified parchment, which they attributed to Hadhrat Sulaymaan (A.S). In a similar manner, many "so-called" saints try to prove the truth of their irreligious practices of calling to the deceased by presenting certain unverified writings of Imaam Abu Hanifah (A.R), Sheikh Abdul Qaadir Jilaani (A.R), Imaam Sha'raani (A.R) and others.

They say that these luminaries not only sanctioned this practice of shirk, but they did it themselves. The writings they furnish as proof are Qaseeda Nu'maaniyya, Qaseeda Ghawthiyya, Lataa'iful Minan, Bahjatul Asraar, and other fabricated books. None of the above scholars ever engaged in such actions, nor did they pen these books.

Whenever these people attribute blasphemous writing to illustrious scholars of Islam, these should be flatly rejected, just as one would reject fabricated statements that are termed as Ahadeeth of Rasulullah (sallallahu-alaihi-wasallam).

If any such statements are found to really be those of such luminaries, the to is obvious that there is some misunderstanding. In this case, the statement of the person will be interpreted in manner that conforms to the shari'ah. If this is not possible, then it may be said that the person uttered the statement while he was oblivious and in a state of ecstasy.

The bottom line is that no person's word will be accepted when it contradicts the shari'ah, irrespective of his status. The shari'ah does not conform to any saint or Sufi, but the saint and Sufi must conform to the shari'ah.

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SURAH AAL IMRAAN.

NAME OF THE SURAH: This Surah has been called Surah Aal Imraan (The Family of Imraan) because the fourth ruku of this Surah makes mention of Hadhrat Imraan (A.S)'s family.

CIRCUMSTANCES OF REVELATION.

The commentators write that a delegation of Christians from Najraan, comprising of their elite, came to meet Rasulullah (sallallahu-alaihi-wasallam) in Madina. Three Christian leaders by the names of Aaqib, Sayyid and Abu Haaritha were with them.

They began disputing with Rasulullah (sallallahu-alaihi-wasallam) and said that Hadhrat Isa (A.S) was Allah's son and successor. They also said that they worshipped Hadhrat Isa (A.S) and Hadhrat Maryam (A.S). The Prophet (sallallahu-alaihi-wasallam) told them, "Our Rabb is Living, Who Oversees and Sustains the universe. Nothing in the heavens and the earth is hidden from Him, He fashions the child in the womb of the mother as He pleases. He neither eats nor drinks, Tell me if any of these qualities are found in Hadhrat Isa (A.S)? If none of these are found in him, how can he be a deity?" It was then that the opening 80 verses of Surah Aal Imraan were revealed. [Khaazin Vol.1 Pg.266, footnote of Shah Abdul Qaadir (A.R)]

THE LINK BETWEEN SURAH BAQARA AND AAL IMRAAN.

The two Surahs are linked in the following three ways.

1. While Surah Faatiha detailed that **only** Allah must be worshipped and asked for assistance, Surah Baqara instilled the aversion for worshipping the cow. Surah Aal Imraan then emphasizes that Allah's pious servants [like Hadhrat Isa (A.S) and Hadhrat Maryam (A.S)] must also not be worshipped.
2. Surah Baqara ends with the words **"So assist us against the disbelieving folk."** Surah Aal Imraan explains to the Muslims exactly who is meant by **"the disbelieving folk."** It tells the Muslims that the true disbelievers are those Mushrikeen who call to other gods to assist them because they believe that these gods possess the knowledge of the unseen and have the power to come to their aid. This was the practice of the Christians, who used to call for help from Hadhrat Isa (A.S) and Hadhrat Maryam (A.S) [both of whom were from the family of Hadhrat Imraan (A.S)].
3. Surah Baqara briefly discusses all the central themes of the Qur'aan, whereas Surah Aal Imraan discusses four of the more important ones. These are:

    - Tauheed: Included in this discussion is a refutation of the polytheistic beliefs held by the Christians. Extra emphasis has been laid on rebutting the beliefs of the Mushrikeen.
    - Risaalah i.e. proving the truth of Rasulullah (sallallahu-alaihi-wasallam) apostleship.
    - Jihaad in Allah's way.
    - Spending in Allah's way.

A GIST OF THE TOPICS CONTAINED IN THE SURAH.

The topics included in this Surah may be dealt with in two discussions. The first is made up of replies to all the doubts that the Mushrikeen had with regard to Tauheed and Risaalah.

The second discussion contains four themes viz. (1) Tauheed, (2) Risaalah, (3) jihaad and (4) spending in Allah's way. Tauheed is discussed from the beginning of the Surah till the verse **"Does he command you to disbelieve after you have become Muslims?"** (8th ruku).

Thereafter Risaalah is discussed from the verse **"When Allah took the covenant from the prophets…"** (9th ruku) till the words

"…then he has certainly been guided to the straight path" (10th ruku).

The verse **"Oh you who believe, fear Allah as he should be feared…"** (11th ruku) sounds the beginning of the discussion on jihaad. This terminates in the 19th ruku with the words **"…and they shall have a painful punishment."** This part of the Surah begins with encouragement towards jihaad and then discusses spending in Allah's path as well.

A REPETITION OF THE FOUR THEMES.

The verse **"To Allah belongs the dominion of the heavens and the earth…"** (verse 189) repeats the discussion on Tauheed. thereafter, the discussion on Risaalah reopens with the verse **"Oh our Rabb! We have indeed heard the caller calling to Imaan…"** (verse 193). The words **"So those who migrate, are exiled from their homes…"** (verse 195) terminate the Surah with the theme of jihaad and spending in Allah's way.

A FINAL REPETITION OF THE THEMES IN A NUTSHELL.

The final verse of Surah Aal Imraan repeats all the above four themes. It reads, **"Oh you who believe** (in Tauheed and Risaalah)**, exercise patience, remain steadfast when confronted…"** i.e. in jihaad. This therefore refers to jihaad and spending in Allah's path.

TAUHEED IN THIS SURAH.

Together with a refutation of the erroneous beliefs of the Christians, this Surah discusses Tauheed six times.

THE FIRST: The Surah begins with the words, **"Allah. There is no deity besides Him."** This is the one of the most dynamic declarations of Tauheed. In the subsequent verses the Surah describes Allah as **"The Living, The Eternal,"** whereafter He is said to be **"The Mighty, The Wise."** Up to this point, the Surah presented the following three proofs for Tauheed:

- A proof pertaining to revelation viz. the verse, **"He has revealed the Book to you as a confirmation of what was revealed before it."**
- A quoted proof viz. the verse, **"He revealed the Torah and the Injeel before as guides for man."**
- A logical proof viz. the verse, **"Verily nothing in the heavens and the earth is hidden from Allah."**

The next verse summarized them all when Allah says, **"There is no deity besides Him, Who is the Mighty, the Wise."**

<u>THE</u> <u>SECOND</u>: Tauheed is again discussed in the 2nd ruku where Allah says, **"Allah bears testimony that there is none worthy of worship besides Himself…** (till the words) **…He is the Mighty, the Wise."** This ruku presents the following three quoted proofs for Tauheed:

- Allah's testimony to Tauheed in the previous scriptures viz. **"Allah bears testimony** (in the previous scriptures) **that there is none worthy of worship besides Himself…"**
- The testimony of the angels in the same verse above.
- The testimony of the men of knowledge, including the Ambiya (A.S). This is also added to the above verse.

<u>THE</u> <u>THIRD</u>: The 3rd ruku reiterates the message of Tauheed in the verse, **"Say, 'Oh Allah, Owner of sovereignty, You bestow sovereignty to whomsoever You please and snatch away sovereignty from whomsoever You please…** (till the words) **… and** (You) **give sustenance to whomsoever You desire without reckoning."** (verses 25 and 26).

These verses discuss the result of belief in perfect Tauheed i.e. when a person has the belief in Tauheed entrenched in his heart, he will make the above du'a to Allah. Allah will then assist this person in all his difficulties.

<u>THE</u> <u>FOURTH</u>: Allah says in verses 33 and 34, **"Certainly Allah preferred Aadam, Nooh and the family of Ibraheem over the entire universe. They were descendants of each other. Allah is The All Hearing, The All Knowing."**

These verses emphasise that although the Ambiya (A.S) and the pious people are the chosen b servants of Allah, they are unable to be deities and cannot alleviate a person's difficulties. This is so because **"They were descendants of each other"** i.e. they were all Allah's creation. They are all dependant on Allah and, therefore, they cannot be worshipped.

Only Allah can hear all things and **Only** He has knowledge of all things. No other shares this capability with Him.

<u>THE</u> <u>FIFTH</u>: The eleventh ruku of this Surah contains the fifth mention of Tauheed when Allah says, **"To Allah belongs whatever is in the heavens and the earth and all matters return to Allah."** Allah is in control of all affairs in the universe. None is partner to Him in these matters – neither Hadhrat Isa (A.S), nor Hadhrat Maryam (A.S). Therefore, only He can be worshipped.

<u>THE</u> <u>SIXTH</u>: The 19^{th} ruku contains the verse that says, **"To Allah belongs the dominion of the heavens and the earth and Allah has power over all things."**

In the discussion of Tauheed, two questions have been raised, both of which have been answered in the opening verses of the Surah. The first question pertains to the interpretation of certain verses where Allah refers to Hadhrat Isa (A.S) as His **"word"** and His **"spirit."** Both these words seem to denote that Hadhrat Isa (A.S) may actually be Allah's son, as the Christians say.

This query is answered by the verse that says **"He has revealed the Book to you..."** This tells us that it will suffice for us to merely believe in the words Qur'aan and that we should not delve into the intricate meanings that we cannot seem to fathom.

The second question pertains to fact that the kuffar have been granted many bounties and favours, which many Muslims do not even possess. If Allah really disliked them, why does He grant them all of this? This question is replied by verse 14 of the Surah, where Allah says, **"Beautified for mankind has been made the love of joys from women, children, large heaps of gold and silver, branded horses, livestock and plantations. These are the comforts of the worldly life and with Allah is a most excellent abode."**

This verse tells us that the pleasures and comforts of this world are transitory and cannot compare with the bounties of the Hereafter, which will be enjoyed only by those who are Muslims.

After the second mention of Tauheed is made in this Surah, Allah says in verse 19, **"Definitely the only religion with Allah is Islam. Those who were given the scripture from before only differed after the knowledge came to them due to animosity between themselves."** Allah says that, after being convinced of Tauheed, the scholars of the Ahlul Kitaab chose to differ on the issue due to personality clashes and obstinacy. They then began to adulterate the teachings of their religions and misled others.

Since these scholars caused the conflict in religion, Allah states that such people should be totally shunned. Therefore, after the third mention of Tauheed (as detailed above), Allah says (in verse 28), **"The believers should not take the disbelievers as friends in preference to believers. Whoever does so has no connection with Allah..."**

In the fourth instance cited above, Allah makes it clear that the likes of Hadhrat Isa (A.S), Hadhrat Maryam (A.S) and Hadhrat Zakariyya (A.S) [who were all the family of Hadhrat Imraan (A.S)] cannot be worshipped. Thereafter Allah declares that if people still refuse to accept this, then they should prepare themselves to enter into "Mubahala." Allah says in verse 61, **"Whoever disputes with you concerning this after the knowledge has come to you, then say to them, 'Come! We shall summon your sons and our sons, your wives and our wives, yourselves and ourselves. Then we shall collectively supplicate sincerely (to Allah) to invoke His curse upon the liars."**

If the kuffar shy away from this challenge, then they are again reminded thereafter that **"There is no deity save Allah."**

A few verse later Allah says in verse 64, **"Say, 'Oh people of the Book, agree to a matter that is alike between us, that we worship none other but Allah, that we do not ascribe any as partner unto Him and that some of us do not take others as gods besides Allah.' If they turn away then say, 'Bear witness that we have surrendered to Allah."**

Allah also discusses five objections of the kuffar in this Surah. These are:

I. **"Oh people of the book, why do you argue with regard to Ibraheem (A.S) when the Torah and Injeel were only revealed after him? Do you not understand?...** (till the words) **... They only lead themselves astray but they perceive it not."** [verses 56 to 69]
II. **"Oh people of the book, why do you disbelieve in the verses of Allah whereas you testify to them?"** [verse 61]
III. **"A group of the people of the book say, 'Believe in that which has been revealed to the believers at the beginning of the day and disbelieve therein at the close of the day, in order that they return...** (till the words) **... Allah is All Embracing, All Knowing."** [verses 72 to 74]
IV. **"From the people of the book there are those who, if you trust him with a wealth of treasures, he will return it to you. Then there are those of them who, if you trust him with a single dinaar, he will not return it to you unless you keep standing over him...** (till the words) **... Theirs shall be a painful chastisement."** [verse 75 to 77]
V. **"Indeed from them there is a party who distort their tongues in expressing the Book so that you may regard it as part of the Book when it is really not part of the Book. They say that it is from Allah when it is not from Allah, and they knowingly lie about Allah."** [verse 78]

After this, Allah says, **"It is not possible that Allah gives any human a Book, wisdom and prophethood, and then he tells the people, 'Leave Allah and worship me.' He would rather say, 'Become the people of Allah by virtue of your teaching of the Book and your studying thereof. They do not instruct you to take the angels and the prophets as deities. Would he instruct you to disbelieve after you had become Muslims?"** [verses 79 and 80]. Herein Allah replies to a third doubt pertaining to Tauheed.

The doubt is that Hadhrat Isa (A.S) has been reported to have made certain statements denoting that he should be prayed to. The verse makes it clear that such statements are fabrications because Hadhrat Isa (A.S) could have never made them. He would never have taught people shirk.

MENTION OF RISAALAH IN THIS SURAH.

This theme commences from verse 81, where Allah says, **"When Allah took the covenant with the prophets that whatever I give you of the scripture and wisdom, then there comes to you a messenger confirming what is with you, you must believe in him and you must assist him. He said, 'Do you agree and accept My covenant?' They replied, 'We agree!' He said, 'Then bear witness and I will be a witness with you."**

As a result of this covenant that Allah took from all the Ambiya (A.S), they all told their respective nations to prepare for another prophet who is still to come. They were encouraged to believe in him and accept his message of Tauheed.

Allah then mentions in verse 92, **"You shall never reach unto goodness** (i.e. perfect Imaan until you have perfect belief in Tauheed and) **until you spend of that which you love."** i.e. till you are prepared to sacrifice your wealth, status and honour for Allah's pleasure.

Thereafter a doubt concerning Risaalah is answered by the verse **"All food was lawful unto the Bani Isra'eel except that which Isra'eel forbade for himself before the Torah was revealed…** (till the words) **…was never from the idolators."** [verses 93 to 95]

Then another doubt is answered by the subsequent verse viz. **"Indeed the first house designated for man was the one at Bakkah which is blessed and a guidance for mankind."**

MENTION OF JIHAAD AND SPENDING FOR ALLAH'S CAUSE IN THIS SURAH.

Verse 102 commences the discussion of jihaad and spending in Allah's way, when He says, **"Oh you who believe, fear Allah as He should be feared and do not die except as Muslims."** Thereafter, mention is made of jihaad on four occasions and spending on another four occasions. This theme only terminates at the end of the Surah.

The above verse discusses jihaad till the end of verse 129. Thereafter Allah says in verse 130, **"Oh you who believe, do not consume**

usury, compounding it many times over… (till the words) **…This is a discourse for mankind, a guidance and a lesson for the pious.”** [verse 138] In these verses Allah warns Muslims against tainting their wealth with the abomination of usury, thereby encouraging them to spend for Allah’s pleasure.

After this discussion, Allah says in verse 139. **“Do not lose courage and do not be grieved for you shall be elevated if you are indeed believers.”** This verse continues discussing the theme of jihaad till the end of verse 179, where Allah says, **“So believe in Allah and His messengers, and if you believe and adopt taqwa, yours shall be a grand reward.”**

Verse 180 (**“Those who are miserly with what Allah has given them of His bounty should never think that this is best for them…**) then picks up the theme of spending in Allah’s way, whereafter the topic is temporarily halted at the end of verse 184, where Allah says, **“So if they deny you then (remember that) they have denied many prophets before you who had come them with clear signs, scriptures and the illuminated book.”**

Verse 185 (**“Every soul shall taste death…”**) and verse 186 (**“Most assuredly you will be face tests in your wealth and your persons…”**) begin a discussion that includes mention of jihaad as well as mention of spending in Allah’s way.

In this Surah, Allah also replies to a qualm of the Mushrikeen and the Christians. They queried the defeat of the Muslims at Uhud, saying that if the Muslims were close to Allah and adhered to the right religion, why were they defeated at Uhud? Allah replied to their misgiving gradually, beginning with verse 121, where He says, **“When you** [Oh Rasulullah (sallallahu-alaihi-wasallam)] **set forth in the morning from your family, briefing the believers about the positions for battle…”**

Allah never forsook the Mu'mineen during this battle. In fact Allah says, **“When two groups from you intended to desert and Allah is their Protesting Friend…”** Allah granted the Muslims courage to persevere by replacing their fears with determination and sincerity. One only needs to look at the battle of Badr to see how Allah granted the Muslims victory despite their profound weakness in physical and military strength.

Allah also replies by saying in verse 140, **"If you have been injured** (physically and financially) **then** (this is nothing surprising because) **definitely the enemy have been injured in the same way** (during the battle of Badr)**."**

Allah then gives the real reply when He says (in verse 152), **"Most assuredly Allah made good His promise to you when you slayed them with His permission. Until (the time came when) you lost courage, disputed with regard to the order and disobeyed** (the instruction of Rasulullah (sallallahu-alaihi-wasallam) to guard the mountain pass) **after you were shown what you liked. Some of you sought the world while some of you sought the Hereafter."**

As a result of this, the Muslims' victory was turned into defeat. However, Allah says **"Then Allah deflected you from them to <u>test</u> you** (not because you were in the wrong religion)**."** Thereafter Allah declares forgiveness for the Mu'mineen, when He says, **"Undoubtedly He has pardoned you and verily Allah is Most Kind to the believers."**

Allah says in verse 169, **"Never consider those slain in Allah's way to be dead. Indeed they are alive, being sustained by their Rabb."** In this verse Allah praises those who strive in His way, whereas, in the verses before and after this, He reproaches those munafiqeen who ridiculed the Muslims who spent in Allah's path.

Thereafter Allah reproaches the Mushrikeen from the Ahlul Kitaab, who attribute lies to Allah and who, due to worldly motives, have forsaken the pledge to Tauheed that they have made. This subject matter is dealt with in verses following verse 181 (**"Allah had undoubtedly heard the statement of those who say, 'Surely Allah is poor and we are wealthy!"**) and verse187 viz. **"When Allah took a pledge from those given the book, 'You must surely expound it to mankind and not conceal it.' They then threw it behind their backs and sold it at a measly price. Evil indeed was that which they sold."**

In two verses of this Surah, Allah states that all the Ahlul Kitaab are not the same. Some of them believe in Allah and in Rasulullah (sallallahu-alaihi-wasallam), thus securing their salvation in the

Hereafter. The first verse is verse 113 at the beginning of the discussion of jihaad, where Allah says, **"They are all not alike. From the People of the Book are a group who are staunch upon the truth, reciting the verses of Allah through the night, falling prostrate."**

The second instance is in verse 199, towards the end, where Allah says, **"Without doubt there are those from the Ahlul Kitaab who believe in Allah, what has been revealed to you and what has been revealed to them, humbling themselves before Allah. They do not purchase with the verses of Allah a trifling gain. The reward of these people is with their Rabb. Verily Allah is swift at reckoning."**

SURAH AAL IMRAAN IN A NUTSHELL.

The final Prophet (sallallahu-alaihi-wasallam) has arrived. He should be followed and his message of Tauheed should be accepted. Worship of Hadhrat Isa (A.S) and Hadhrat Maryam (A.S) must be stopped. People should join forces with the final Prophet (sallallahu-alaihi-wasallam) and even wage jihaad to combat the Mushrikeen so that his message can be propagated.

THE SECOND PART.

This part comprises of three topics viz. (1) jihaad, (2) spending in Allah's path and (3) a reply to a doubt raised with regard to jihaad. Encouragement towards fighting in jihaad is discussed from the first verse of this part (viz. verse 102 **"Oh you who believe, fear Allah as He should be feared and do not die except as Muslims."**). This discussion then terminates with verse 120, which ends with the words, **"Verily Allah encompasses their actions."**

The kuffar expressed the doubt that if Rasulullah (sallallahu-alaihi-wasallam) was the true messenger of Allah and if Islam was the true religion, why did he suffer injuries in the battle of Uhud and why did they Muslims lose the battle? This Surah discusses the detailed reply to this question. A gist of this reply is that the Muslims were in line to realize the fulfillment of Allah's promise of victory, but they slipped up by failing to obey Rasulullah (sallallahu-alaihi-wasallam)'s order to guard the mountain pass. This led to their eventual defeat.

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SURAH NISAA.

THE LINK BETWEEN SURAH AAL IMRAAN AND SURAH NISAA

These two Surahs are linked in two ways viz. (1) by way of name, and (2) by way of content.

(1) By way of name: The first five Surahs of the Qur'aan are linked by way of their names in the following sentence: "Oh Allah, only You do we worship and only Your assistance do we seek (as in Surah Faatiha). We neither worship, nor seek assistance from the cow (Baqara) like the Jews and the Mushrikeen did, nor from the family of Imraan (A.S) (Aal Imraan), as the Christians did. And we fulfill the rights of women (Nisaa). Therefore, Oh Allah, send for us a table (Maa'idah) laden with Your bounties and mercy."

(2) By way of content: Surah Baqara consisted of four basic themes, viz. Tauheed, Risaalah, jihaad and spending for the cause of Allah. Surah Baqara also included matters like administrative affairs and advices for personal reformation. Surah Baqara refuted shirk from every angle, be it in deeds or beliefs.

Surah Aal Imraan also replies to the arguments raised against Tauheed and Risaalah. It also includes refutation of polytheistic beliefs, in addition to encouraging Muslims to strive in jihaad and spend for Allah's Deen.

Thereafter Surah Nisaa serves to orchestrate the individual and collective affairs of the Muslims by detailing matters pertaining to the same. At the same time, the Surah also makes mention of a factor that is a great aid towards achieving the goal of social stability viz. salaah. Surah Nisaa may therefore be described as a detailed commentary of one of the subjects tackled in Surah Baqara viz. affairs of social administration.

A SUMMARY OF SURAH NISAA.

This Surah may be divided into two sections because some of the administrative laws detailed therein refer to public affairs, while others are specifically addressed to the rulers. The first section starts at the beginning of the Surah and terminates at the end of verse 57, with the words **"Therein they shall have pure spouses, and We shall enter them into abundant shade."**

The second section commences from verse 58 (**"Verily Allah instructs you to restore trusts to their rightful owners and that you judge between people with justice."**) and ends with verse 126, which concludes with the words **"Allah is Ever Embracing of everything."**

The first section deals with laws pertaining to the general public, while the second discusses legislation to be enforced by Muslim leaders. Every section also concludes with a reference to the focal topic of Tauheed. While the first section only makes brief mention of the same, the second section deals with the topic at length.

The discussion pertaining to the general public offers guidance that prevents usurpation of others' rights and oppression. The discussion of legislation also promotes the fulfillment of peoples' rights and prevention of oppression.

The opening of the Surah warns people about the consequences to be faced in the Hereafter so that people hearken to the laws that are to be explained later and act upon them. The Surah then explains three principles whereby people can be saved from punishment ion the Hereafter. These are (1) not to oppress, (2) not to commit shirk and (3) to behave well with others.

Note: Surah Aal Imraan warned against holding he belief that others besides Allah may be worshipped and sought for assistance. Surah Nisaa warns against another corrupted belief viz. believing that it is compulsory to follow the commands of others besides Allah. such a belief will also constitute shirk.

Hadhrat Sheikh (A.R) writes that, in Surah Nisaa, Allah explained certain injunctions and then commanded that none besides Him

should be worshipped and that no partner should be ascribed to Him. It is learnt from this that a person will be guilty of shirk if he/she believes that it is incumbent upon him/her to follow injunctions that Allah has not commanded.

It is for this reason that people have been warned of an eternal punishment in Jahannam for not fulfilling Allah's commands. Consequently, after the sixth command to the general public, Allah warns that the perpetrator that He **"shall enter him into a fire wherein he shall abide forever. His shall be a disgracing punishment."** [verse 14]

After the fifth command in the section pertaining to legislation to be adopted by the rulers, Allah says about the perpetrator that **"his retribution shall be Jahannam wherein he shall abide forever; Allah shall be angry with him, curse him and prepare for him a dreadful punishment."** [verse 93]

The Qur'aan always mentions the ultimate result of obedience and that of disobedience. It is for this reason that Jannah is cited as the abode of the obedient Mu'mineen, while Jahannam is the plight of those who do not believe in Allah's commands and who consider disobedience to Allah's commands as being legitimate. These are the kuffar, who will be doomed for eternity to Jahannam.

It is gathered from the above discussion that this Surah has three parts. The first discusses laws pertaining to the general public, the second concerns legislation to be implemented by Muslim leaders, and the third is an epilogue, which sheds light on both the above topics.

THE FIRST SECTION.

This section, dealing with public affairs, comprises of fourteen injunctions. These concern the management and organization of internal affairs, social reforms, justice in social interaction, observing the rights owed to others and behaving cordially with one and all. This section starts at the beginning of the Surah and continued till the end of verse 57, with the words **"Therein they shall have pure spouses, and We shall enter them into abundant shade."**

THE SECOND PART, CONCERNING LEGISLATION.

The first law propounded in this part is that of fulfilling the rights of others and passing judgement with justice and equity. Hadhrat Ali (R.A) and other commentators say that rulers and leaders are addressed in verses such as verse 58 and 59, where Allah says, **"Verily Allah instructs you to restore trusts to their rightful owners and that you judge between people with justice. Oh you who believe, obey Allah, obey the messenger and those in authority from you. If you fall into dispute regarding a matter then refer it to Allah and the messenger if you believe in Allah and the last day."** [Qurtubi Vol.5 Pg.256]

The above verse instructs rulers to secure peoples' rights from each other and to ensure that they resolve disputes with justice. At the same time, this verse also instructs the masses to be obedient to their leaders and that they should take their cases to people who can resolve these with equity.

Hadhrat Sheikh (A.R) writes that the word **"trusts"** in the above verse is general and refers to all forms of responsibilities and all those decisions that are based on justice and equity.

Addressing the masses, Allah says in the above verse, **"If you fall into dispute regarding a matter then refer it to Allah and the messenger if you believe in Allah and the last day."** This verse commands Muslims to seek solutions to their disputes from the Qur'aan and the Ahadeeth. This should be their first recourse and not the last option after others have failed.

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SURAH MAA'IDAH.

THE SURAH'S NAME.

This Surah derives it's name from the word "Maa'idah," which is mentioned in verses 112 and 114 of this Surah. Verse 112 reads, **"When the Hawariyyin said, 'Oh Isa, son of Maryam, is your Rabb able to descend on us a table spread with food** (i.e. a Maa'idah) **from the skies?' He replied, 'Fear Allah if you are indeed believers!"**

Verse 114 reads, **114. "Isa, the son of Maryam, submitted, 'Oh Allah, our Rabb! Send down to us a table spread with food** (a Maa'idah) **from the heavens, that it may be a feast for those of us present here and for those of us still to come, and a sign from You. Grant us sustenance, for You are the best of sustainers."**

THE LINK BETWEEN SURAH MAA'IDAH AND THE PRECEDING SURAHS.

Surah Maa'idah is linked to the previous Surahs in the following three ways:

I. **By way of name:** This has already passed in the previous Surahs.

II. Surah Baqara contains all the subjects that have been discussed in detail throughout the entire Qur'aan. It also included matters like administrative affairs and advices for personal reformation. Surah Baqara refuted shirk from every angle, be it in deeds or beliefs. It elucidated all of this with logical andquoted proofs.

    Thereafter, Surah Aal Imraan rebutted polytheistic beliefs as well as calling to others besides Allah for assistance. It also dispelled the doubts of the Ahlul Kitaab with regard to Tauheed and Risaalah.

    Surah Nisaa delved into a discussion pertaining to public and administrative affairs, also adding a refutation of certain polytheistic beliefs and actions.

    Surah Maa'idah and the subsequent Surah An'aam discuss in much detail the error of polytheistic deeds and actions. It also digresses deeply into the details of shirk in "tasarruf."

III. Allah mentions in the last verse of Surah Nisaa, **"Allah expounds** (His injunctions) **unto you so that you do not go astray."** With the intent that man does not go astray, Allah has warned him in detail in Surah Maa'idah that he should guard against shirk in his beliefs and actions.

A SUMMARY OF THE SURAH.

This Surah may be divided into two sections. The first section starts at the beginning of the Surah and ends at verse 40, with the words, **"Allah has power over all things."** This section rebuts both types of shirk.

Shirk in deeds is refuted from the beginning of the Surah till verse 14, where Allah concludes with the words, **"Soon Allah shall inform them of what they used to do."**

Immediately thereafter, Allah begins the discussion that refutes shirk in beliefs. This discussion begins with verse 15 (**"Oh People of the Book, undoubtedly Our messenger has come to you exposing to you much of what you used to conceal from the Book..."**), and ends at the end of this section.

During the discussion of shirk in actions, Allah says, **"Oh you who believe, when you stand up to perform salaah..."** [verse 6]. Here Allah refers to an act that serves to stimulate reformation.

After the first section, Allah says, **"Oh messenger (sallallahu-alaihi-wasallam), let not those people depress you who hasten in disbelief..."** This verse begins to console Rasulullah (sallallahu-alaihi-wasallam), telling him not to grieve over the obstinate behaviour of the Mushrikeen, the Jews and the munafiqeen. This consolation ends with verse 66, where Allah concludes with the words, **"From them are those upon the straight path while many of them perpetrate evil deeds."**

Thereafter Allah rebukes the scholars amongst the Ahlul Kitaab, who adulterated their divine scriptures and were guilty of bother types of shirk. They worshipped false gods and regarded the offerings made to

them as permissible. They also taught others the same things, leading them all astray as well.

Once the Muslims have established from the various verses that Jews and the Christians will not accept the truth because of ulterior motives, and that they will continue to propagate shirk, Allah commands the Muslims to shun these people. Allah says in verse 51, **"Oh you who believe, do not take the Jews and Christians as friends. They are but the friends of each other…"** Allah goes on to say that the person who does not shun their company will regarded as one of them.

The second section of this Surah then commences with verse 67, where Allah says, **"Oh messenger (sallallahu-alaihi-wasallam), propagate what has been revealed to you from your Rabb…"** This section continues till the end of the Surah. This section repeats the same two topics.

It discusses polytheistic beliefs from the beginning till the end of verse 86, where Allah says, **"…these are the dwellers of the Fire."**

Polytheistic actions are then discussed from verse 87, where Allah says, **"Oh you who believe, do not forbid the pure things that Allah has permitted for you and do not transgress…"** This discussion continues till he end of the Surah. Allah emphasizes in this section that people should continue to regard those things as forbidden which Allah has prohibited and that they should shun their conviction in those things that others have forbidden. They should only eat those animals that have been sacrificed as offering to Allah and not those that are sacrificed for other gods.

In the final verse, Allah says, **"To Allah belongs the dominion of the heavens and the earth and what is within them. He has power over all things."** This verse serves to summarize the entire Surah because it emphasizes that everything is owned by Allah, and not be Hadhrat Isa (A.S), as the Christians claim. This verse directly refutes shirk in "tasarruf" and indirectly refutes shirk in deeds. Since Allah is in control of everything, none other can be worshipped.

THE FIRST PART OF THE SURAH.

This part of the Surah starts at the beginning of the Surah and terminates at the end of verse 40, where Allah says, **"Allah has power over all things."** This part of the Surah focuses on refuting polytheistic beliefs and actions.

Shirk in deeds is refuted from the beginning of the Surah till verse 14, where Allah concludes with the words, **"Soon Allah shall inform them of what they used to do."**

Immediately thereafter, Allah begins the discussion that refutes shirk in beliefs. This discussion begins with verse 15 (**"Oh People of the Book, undoubtedly Our messenger has come to you exposing to you much of what you used to conceal from the Book..."**), and ends at the end of this section.

REFUTATION OF POLYTHEISTIC BELIEFS IN THE FIRST PART.

This discussion begins with verse 15, where Allah says, **"Oh People of the Book, undoubtedly Our messenger has come to you exposing to you much of what you used to conceal from the Book..."** As an introduction, Allah invites the Ahlul Kitaab (the Jews and the Christians) to accept the apostleship of Rasulullah (sallallahu-alaihi-wasallam).

In this verse, Allah describes Rasulullah (sallallahu-alaihi-wasallam) as one who exposes to the Ahlul Kitaab much of what they concealed in the Torah and the Injeel. Furthermore Allah says that Rasulullah (sallallahu-alaihi-wasallam) also ignores many of the facts that the Jews and Christians hid form others because these did not have any bearings on Deen.

Allah has mentioned this to them so that they may know that Rasulullah (sallallahu-alaihi-wasallam) was aware of the treachery that their scholars perpetrated in their divine scriptures. This may prevent them from further treachery and concealment.

THE SECOND PART OF THIS SURAH.

The first part of the Surah discussed polytheistic actions and shirk in 'Tasarruf.' It then also consoled Rasulullah (sallallahu-alaihi-wasallam) and reproached the Ahlul Kitaab and the munafiqeen. The second part also negates the above two types of shirk.

POLYTHEISTIC ACTIONS IN THE SECOND PART.

The second half of the second part repeats a refutation of polytheistic actions, which was initially discussed in the first part of the Surah. The following four factors are discussed in this regard:

1. Those things declared haraam by the Mushrikeen, which Allah has not forbidden.
2. Offerings made in the name of others besides Allah.
3. Those things declared unlawful by Allah.
4. Offerings made in Allah's name.

1 and 4 above are halaal, while 2 and 3 are haraam and cannot be consumed. Allah says in verse 87, **"Oh you who believe, do not forbid the pure things that Allah has permitted for you and do not transgress..."**

This verse abolishes forbidding those things that Allah has not forbidden. In an effort to please their gods, the Mushrikeen forbade certain animals upon themselves, like the Baheerah, the Saa'ibah, etc (see commentary of verse 103). Allah commands the Muslims to permit for themselves all those things that they had previously forbidden as Mushrikeen.

Allah also commands them not to transgress by making halaal things haraam.

THE FEATURES OF SURAH MAA'IDAH.

(1) This Surah refutes those types of shirk that pertain to actions and to "Tasarruf." The following four factors are discussed in connection with shirk in actions:

I. Those things declared haraam by the Mushrikeen, which Allah has not forbidden. This is discussed in the following verses:

- **"Permitted for you are the four-legged beasts except what has been recited to you…"** [verse 1]
- **"Oh you who believe, do not forbid the pure things that Allah has permitted for you and do not transgress…"** [verse 87]
- **"Allah did not ordain the 'Baheerah,' nor the 'Saa'ibah,' nor the "Waseelah,' nor the 'Haam,' but the kuffar had invented a lie on Allah…"** [verse 103]

II. Those things declared unlawful by Allah. This is discussed in the following verses:

- **"…game being unlawful to you when you are in the state of Ihraam."** [verse 1]
- **"Oh you who believe, Allah shall surely test you somewhat with regard to the game that your hands and your spears procure…"** [verse 94]

III. Offerings made in the name of others besides Allah. This has been referred to under the following headings:

- **"those animals slaughtered by the name of any other besides Allah…"** [verse 3]
- **"What has been slaughtered at the altars and distribution by arrows …"** [verse 3]

IV. Offerings made in Allah's name. This has also been discussed in two headings, viz.:

- **"Oh you who believe, do not legalize Allah's signs, nor the sacred months, nor the sacrificial animal, nor garlanded animals, nor those proceeding towards the Sacred House seeking the bounty from their Rabb and His pleasure…"** [verse 2]
- **"Allah has made the Kaa'ba, the sacred house, a means whereby mankind remain in existence, as well as the sacred months, the sacrificial animal and garlands placed around their necks…"** [verse 97]

(2) Shirk in 'Tasarruf' has been discussed in the refutation of the divinity of Hadhrat Isa (A.S) and Hadhrat Maryam (A.S). This is achieved by negating the belief that they possess knowledge of the unseen and that they can be of assistance in times of need.

Instead of presenting detailed proofs to negate that they have knowledge of the unseen, Allah merely declares that those who hold these beliefs are kuffar.

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SURAH AN'AAM.

THE LINK BETWEEN SURAH AN'AAM AND SURAH MAA'IDAH.

These two Surahs are also linked in two ways viz. by way of content and by way of name. By way of content, Surah An'aam is linked with Surah Maa'idah because it also refutes polytheistic beliefs and actions in some detail. Whereas Surah Maa'idah first tackles the refutation of polytheistic actions (shirk in actions), Surah An'aam discusses this second and begins with shirk in "tasarruf."

Shirk in 'tasarruf' is discussed from the beginning of the Surah till verse 117, where Allah says, **"Undoubtedly your Rabb knows best who has strayed from His path and He knows best who the rightly guided ones are."**

Shirk in deeds is then discussed till the end of the Surah. This discussion begins with verse 118, where Allah says, **"Eat of that whereupon the name of Allah was taken if you are indeed believers in His verses."**

However, the two Surahs differ in their respective discussions of the above topics. The differences are as follows:

With regard to the discussion of shirk in tasarruf, the following differences exist:

(1) Surah Maa'idah only passed the verdict of kufr against those who perpetrate this type of shirk. e.g. 1 **"Most certainly those have disbelieved who say, 'Surely Allah is Maseeh, the son of Maryam!"** [verse 17]

E.g. 2 **"Those have undoubtedly disbelieved who say, 'Verily Allah is Maseeh, the son of Maryam!"** [verse 72]

E.g. 3 **"Those have undoubtedly disbelieved who say, 'Verily Allah is the third of three!"** [verse 73]

Surah Maa'idah never delved into the proofs that negate this type of shirk. It only did this once in verse 17, where Allah says, **"To Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills and Allah has power over all things."**

On the contrary, Surah An'aam delves into the detailed proofs against this type of shirk. It presentsquoted, logical and divine proofs to establish the point beyond any doubt. In addition to this, the Surah also presents a gist after every proof.

(2) In refuting shirk in tasarruf, Surah Maa'idah addresses the Christians and only concentrates on disproving the belief that Hadhrat Isa (A.S) and Hadhrat Maryam (A.S) have knowledge of the unseen and that they can be called upon for assistance.

On the other hand, Surah An'aam does not restrict the discussion, but addresses all adherents to such beliefs, irrespective of who they are.

(3) Surah An'aam also addresses certain doubts that the Mushrikeen had. Sometimes these doubts are clearly mentioned, while at other times they are mentioned indirectly in the replies. These doubts total seven. The Surah also gives a detailed explanation of how to present the message of Tauheed with wisdom to the masses. Surah Maa'idah does not contain such matters.

(4) Just before concluding the discussion of proofs, Surah An'aam gives the reasons due to which the Mushrikeen refuse to believe in Tauheed. In other words, once the proofs have been presented, the

matter of Tauheed has been clarified, the qualms of the Mushrikeen have been addressed, and a beautiful method of presentation has been highlighted, Allah explains exactly why some people will still refuse to accept. Seven such reason are expounded in this Surah.

With regard to the discussion of shirk in deeds, the following differences exist:

(1) In Surah Maa'idah, the following three depictions are used for those things that are forbidden by the Mushrikeen:

- **"Permitted for you are the four-legged beasts except what has been recited to you…"** [verse 1]
- **"Oh you who believe, do not forbid the pure things that Allah has permitted for you and do not transgress…"** [verse 87]
- **"Allah did not ordain the 'Baheerah,' nor the 'Saa'ibah,' nor the "Waseelah,' nor the 'Haam,' but the kuffar had invented a lie on Allah…"** [verse 103]

In Surah An'aam, other depictions and examples of this type of shirk have also been presented.

(2) With regard to offerings made in the name of others besides Allah, verse 3 of Surah Maa'idah mentions, **"What has been slaughtered at the altars…"** This verse clearly mentions that law when an animal is slaughtered with "Bismillah" or not.

When the same verse mentions **"those animals slaughtered by the name of any other besides Allah,"** the law pertaining to food grain offered in the name of a god also becomes clear, although indirectly.

Surah An'aam, however, explicitly mentions the laws pertaining to offerings made in reverence to a god. The Surah makes it clear that all sacrificial offerings are haraam, be they by way of animals, foods, grains, etc.

(3) While Surah Maa'idah never mentioned the proofs used by the Mushrikeen for their beliefs, Surah An'aam makes mention of the strongest proof used by the Mushrikeen. The Surah makes mention of

this so that it be known that even their strongest argument is weak and unintelligible.

This argument that they used was their statement that **"If Allah willed, neither us, nor our forefathers would not have committed shirk, and we would not have forbidden anything."** [verse 148]

(4) Whereas Surah Maa'idah did not present any proof to disprove shirk in actions, Surah An'aam cites two proofs. The first is verse 154, where Allah says, **"Then We gave Moosa the Book whereby the favour was completed for those who did good and which contained the details of everything."**

The other is verse 155, where Allah says, **"This Book that We have revealed is blessed, so follow it and be wary so that mercy may be shown to you…"**

(5) Surah Maa'idah made mention of the prohibitions ordained by Allah in opposition to those made by man. Surah An'aam, on the other hand, mentions the remaining aspects of those things that Allah has forbidden as a conclusion. However, it does not speak of oaths and offerings made in Allah's name.

THE LINK BY WAY OF NAME.

"Allah will continue to bless you with a table (Maa'idah) laden with His bounties on condition that you do not make offerings of animals (An'aam) and food to others and as long as you do not subscribe to those things that others besides Allah have forbidden."

A GIST OF THE SURAH.

As mentioned above, this Surah discussed two factors. It can therefore be divided into two sections. Shirk in 'tasarruf' is discussed from the beginning of the Surah till verse 117, where Allah says, **"Undoubtedly your Rabb knows best who has strayed from His path and He knows best who the rightly guided ones are."**

Shirk in deeds is then discussed with verse 118, where Allah says, **"Eat of that whereupon the name of Allah was taken if you are**

indeed believers in His verses." This discussion then continues till verse 153, where Allah says, **"These are the things with which Allah has solemnly commanded you so that you may adopt taqwa."**

The verse thereafter cites aquoted proof to refute both types of shirk because Allah says, **"Then We gave Moosa the Book whereby the favour was completed for those who did good and which contained the details of everything."**

Verse 155 then goes on to present another proof to refute the same two types of shirk. Allah says in this verse, **"This Book that We have revealed is blessed, so follow it and be wary so that mercy may be shown to you..."** Allah tells man that the Torah and the Qur'aan both are clear that none besides Allah has knowledge of the unseen and that only He can be summoned at times of need. Therefore, the Qur'aan has to be followed.

Thereafter, both of the above discussions are briefly repeated from verse 162 (**"Say, 'Surely my salaah, all my acts of worship, my life and my death are for Allah, the Rabb of the universe..."**) till the end of the Surah. Both discussion were therefore well established and explained.

THE FIRST PART.

The second part of the Qur'aan begins with Surah An'aam. This part terminates at the end of Surah Bani Isra'eel. The central theme of this part of the Qur'aan is Allah's nurturing and maintaining of the universe. Only He has created everything, and only He can care for all.

Besides proofs, the first part of the Surah also discusses three additional subjects. These are (1) the doubts and arguments of the Mushrikeen. (2) The method of propagation, and (3) the reasons why the Mushrikeen refuse to accept the truth. Each of these discussions includes seven facets.

THE PROOFS THAT REFUTE SHIRK IN TASARRUF.

The first part of this Surah presents sixteen of these proofs. Eleven are logical, two are quoted, and the other three pertain to revelation. Between these proofs, after every few, the gist of these are mentioned. This occurs on three occasions.

THE ELEVEN LOGICAL PROOFS.

1. **"All praise be for Allah Who created the heavens and the earth and made multiple darkness and a light. Then too the disbelievers ascribe partners to their Rabb. He is the One Who created you from clay, then decreed a term. The term is fixed with Him, then too you doubt! He is Allah in the heavens and in the earth. He knows your secrets and what you reveal and He knows what you earn."** [verse 1,2,3]

   This verse establishes the fact that none besides Allah has knowledge of the unseen and that none besides Him can be relied on for assistance.

2. This second proof is actually an admission by the Mushrikeen. Allah says in verse 12, **"Say, 'To whom belongs whatever is in the heavens and earth?' Say, 'To Allah!' He has made mercy incumbent upon Himself."**
3. **"To Him belongs whatever lies still during the night and day. He is the All Hearing, All Knowing."** [verse 13]
4. **"If Allah afflicts you with harm there shall be none to remove it except Him. If He grants you good then He has power over all things. He is Mighty over His bondmen and He the Wise, Informed."** [verse 17, 18] This verse explains that only Allah can be asked for assistance in every matter because all good and harm is in His control.

Allah then makes mention of the gist of the above four proofs form verse 19, where He says, **"Say, 'What thing is the greatest in testimony?' Say, 'Allah! He is the witness between myself and yourselves. This Qur'aan has been revealed to me so that I may warn you thereby as well as those whom it reaches. Do you really bear witness that there are other deities with Allah?' Say, 'I bear no such witness.' Say, 'He is but One deity**

and I am certainly innocent of that which you associate with Him." Allah then mentions reproaches and warnings.

5. **"Every creature upon the earth and every bird flying by it's two wings are nations like yourselves. We have not omitted anything in the Book. Then unto their Rabb shall they be gathered."** [verse 38] This verse tells us that only Allah can be of assistance to every creature.
6. This proof is actually an admission by the kuffar. Allah says in verses 40 and 41, **"Say, 'Tell me, if Allah's punishment has to afflict you, or Qiyamah has to dawn upon to you, will you then call any besides Allah, if you are truthful? Rather, you will only call unto Him and He will remove the calamity to which you call Him if He wills. Then you will forget those whom you ascribe as partners."**
7. **"Say, 'Tell me, if Allah snatches away your hearing and your sight and seals your hearts, which deity besides Allah can restore them to you?' See how We expound proofs to them, still they turn away."** [verse 46]

The sixth and seventh proofs explain that ***<u>only</u>*** Allah is in control of everything and that none other can be of assistance besides Him. Verse 47 then repeats the theme when Allah says, **"Say, 'Tell me, if Allah's punishment afflicts you suddenly or in anticipation thereof, will any be destroyed besides the oppressive folk?"** After this verse Allah makes mention of many warnings and glad tidings.

8. **"With Him are the keys of the unseen that none besides Him have knowledge of. He knows what is on the land and within the oceans. He is aware of every leaf falling from a tree. Every grain in the darkness of the earth and every moist and dry thing is in the clear Book. He is the One Who raises yours souls by night, knows what you do by day and awakens you therein to complete the fixed term."** [verses 15, 60] These verses explain that only Allah has knowledge of the details pertaining to all matters.
9. This proof is also by way of admission from the kuffar. Allah says in verse 63 and 64, **"Say, 'Who shall rescue you from the darkness of land and sea when you call unto Him humbly and in secret, 'Most surely if You save us from this we will definitely be of the grateful ones. Say, 'Allah shall rescue**

you therefrom, and from every difficulty, then too you ascribe partners to Him!" This verse also proves that ***only*** Allah can be relied on for assistance.

Allah then continues to warn and reproach people. Thereafter, He mentions the gist of the above five proofs when He says in verses 71 and 72, **"Say, 'Leaving Allah, should we call unto that which cannot benefit us, nor harm us and turn back on our heels after Allah had guided us? Should we be like he who shaytaan had digressed from the path in a forest, leaving him bewildered? He has companions calling him to guidance saying, 'Come to us!' Say, 'Verily only the guidance of Allah is guidance and we have been commanded to surrender to the Rabb of the universe and that we establish salaah and fear Him. He is the One unto Whom you will be gathered."**

10. **"He is the One Who created the heavens and the earth with the truth. The day when He shall say, 'Be!' and it will be. His speech is the truth and His shall be the sovereignty the day when the trumpet is blown. He is the Knower of the unseen and the visible and He is the Wise, the Informed."** [verse 73]
11. **"Undoubtedly Allah is the One Who splits the grains and date stones. He extracts the living from the dead and the dead from the living. This is Allah! How then are you retrogressing? …** (till the words) **…Indeed herein are signs for the believing folk."** [verse 95 to 99]

Allah then summarizes the above two proofs in verses 102 and 103, where He says, **"This Allah is your Rabb! There is no deity besides Him, the Creator of all things, so worship Him. He is Vigilant over all things. Visions cannot encompass Him, but He can encompass all visions and He is the Knower of all subtleties, The Informed."**

All the above proofs clearly establish that ***only*** Allah can be relied on for assistance and that He is in control of all things.

THE TWO QUOTED PROOFS.

1. The proof against shirk in tasarruf is discussed in detail in the various incidents of Hadhrat Ibraheem (A.S) and the other seventeen Ambiya (A.S) mentioned in the Surah. This discussion begins with verse 74, where Allah says, **"When Ibraheem told his father Aazar, 'Do you take idols as your deity?"** It then continues till verse 90, which ends with the words, **"It is but a reminder for the universe."**

   All these Ambiya (A.S) wee averse to shirk, propagated Tauheed, and only supplicated to Allah, knowing that ***only*** He can be of assistance.

2. This has been quoted from the scholars of the previous nations. This is contained in verse 114, where Allah says, **"Those to whom We have given the Book know that it is revealed with the truth from their Rabb, so do not ever become of the doubtful ones."** The Jewish and Christian scholars were well aware of the fact that Rasulullah (sallallahu-alaihi-wasallam) was sent with the message of Tauheed, which they recognized as the truth.

THE THREE PROOFS PERTAINING TO REVELATION.

1. **"This Qur'aan has been revealed to me so that I may warn you thereby as well as those whom it reaches."** [verse 19] In this verse, Rasulullah (sallallahu-alaihi-wasallam) is commanded to tell people that Allah's testimony is the greatest and that he has been told in the Qur'aan that ***only*** Allah has control of all affairs. Therefore none can be summoned besides Him.
2. **"This is the Book that We have revealed, that is most blessed, verifies that which was before it so that you may warn the people of 'The mother of all Villages' (Makkah) and those in it's vicinity. Those who are convinced of the Hereafter believe therein..."** [verse 92] i.e. All the previous Ambiya (A.S) and their scriptures emphasized that ***only*** Allah has knowledge of the unseen and can be of assistance. The final scripture (Qur'aan) and the final Prophet (sallallahu-alaihi-wasallam) confirm the same truth.

3. **"Follow what has been revealed to you from your Rabb. There is no deity** (no aide and Master) **but Him. And ignore the Mushrikeen."** [verse 106]

REPLIES TO THE QUALMS OF THE MUSHRIKEEN.

The first part of Surah An'aam replies to seven qualms of the Mushrikeen. Some of these arguments have been mentioned in this Surah, while others appear in other Surahs. These are:

1. The Mushrikeen wanted the complete Qur'aan to be revealed directly from Allah in a written form so that they could read it themselves. This question appears in verse 93 of Surah Bani Isra'eel, where Allah quotes the Mushrikeen as saying to Rasulullah (sallallahu-alaihi-wasallam), **"And we will never be convinced of your ascension till you send to us a book that we can read."**

   Allah replies to their argument in verse 7 by saying, **"If We reveal to you a scripture on paper that they touch with their hands** (containing the message of Tauheed)**, the disbelievers will say, 'This is nothing less than manifest magic."** i.e. They will still deny it's authenticity if they are granted their request.

2. Another of their qualms, mentioned in verse 8, was that they asked, **"Why does an angel not descend to him?"** Verse 7 of Surah Furqaan quotes their question as **"Why is an angel not sent with him to be a warner alongside him?"**

   Allah replies to them by saying in the same verse 8, **"If We were to send an angel, the matter will be decided** (i.e. they would be destroyed) **and then they will not be granted respite."**

3. They also asked why did Allah not rather sent an angel as a prophet instead of a human. This question is not found here in Surah An'aam, although the reply is given. This question is also referred to in verse 95 of Surah Bani Isra'eel, where Allah says, **"Say, 'If there were angels walking peacefully on earth,**

We would have sent to them an angel from the skies as a messenger."

Here, in verse 9 of Surah An'aam, Allah replies to the question by saying, **"If We were to make him an angel, We would surely make him a man and cast the same doubt on them wherein they find themselves."**

4. Their other qualm was with regard to the miracles that they demanded to see Rasulullah (sallallahu-alaihi-wasallam) perform. They insisted that these be fulfilled. Allah replies to their qualm by assuring them that they would not believe in these miracles if it was shown to them. This would defeat the object of miracles, which necessitates that people believe in them.

This is referred to in verse 37, where Allah says, **"They say, 'Why does a sign** (a miracle) **not descend to him from his Rabb?' Say, 'Verily Allah is able to descend a sign, but most of them do not know."**

5. The Mushrikeen also kept asking why Allah did not rather make a wealthy man His messenger. This question is referred to in Surah Zukhruf, where Allah quotes them as asking, **"Why is this Qur'aan not revealed to someone great (affluent) from the two cities?"**

6. They wanted to know why Rasulullah (sallallahu-alaihi-wasallam) does not inform them of unseen events and the prices of commodities in the marketplaces of Shaam. This question has been reported in the Ahadeeth.

7. They wanted to know why Rasulullah (sallallahu-alaihi-wasallam) was like them in that he also required to visit the marketplace for his necessities and eat food. This question is reported in verse 7 of Surah Furqaan, where Allah says, **"And they say, 'What is the matter with this messenger that he eats food and walks in the marketplace?"**

The reply to the above three questions is given in verse 50, where Allah says, **"Say, 'I do not say to you that I possess the treasures of Allah, nor do I have knowledge of the unseen, nor have I told you that I am an angel. I only follow what has been revealed to me."**

THE METHOD OF PROPAGATION.

Surah An'aam teaches seven methods of presenting the message of Tauheed to people, thus negating shirk in tasarruf. These are as follows:

1. **"Say, 'Should I take as a helper any besides Allah Who created the heavens and the earth and Who feeds without Himself being fed?"** [verse 14]
2. **"Say, 'Verily I have been commanded to be the first to submit to obedience and not to be of the idolators."** [verse 14]
3. **"Say, 'If I disobey My Rabb** (and regard another as an aide and Knower of the unseen)**, I fear the punishment of an awesome day."** [verse 15]
4. **"Say, 'I have been prohibited from worshipping those that you call upon besides Allah."** [verse 56]
5. **"Say, 'I do not follow your whims, for then I shall go astray and will not be of the rightly guided ones** (because your whims dictate that others besides Allah should be recognized as aides and Knowers of the unseen)**."** [verse 56]
6. **"Say, 'Verily I am on a clear proof** (of Tauheed) **from my Rabb, whereas you have denied it** (due to ulterior motives)**."** [verse 57]
7. **"Say, 'If I had** (control of) **what you seek to hasten** (i.e. punishment)**, the matter would have been decided between us."** [verse 58]

All these methods of presentation also serve as proofs against shirk in tasarruf, proving that ***<u>only</u>*** Allah can be summoned in times of need and that ***<u>only</u>*** He possesses knowledge of the unseen.

THE REASONS WHY THE MUSHRIKEEN REFUSE TO ACCEPT

Surah An'aam mentions seven such reasons. Five reasons are in the first part, while the remaining two are in the second part. Each of these begins with the word "kadhaalik" (**"Thus"** or **"In this manner"**). These are as follows:

1. **"Thus We tested them with each other so that they say, 'These are those whom Allah has blessed from amongst**

us.' Allah knows well who the grateful ones are." [verse 53] The kuffar were of the opinion that people of poorer social standing could not be true and could not recognize the truth from falsehood.

2. Another reason for their obstinacy was the flourishing of Islam. As Tauheed was propagated and the evils of the Mushrikeen were coming to light, the more stubborn and rebellious they grew. This is referred to in the verse **"In this manner We elucidate verses so that the path of the criminals may be manifest."** [verse 55]
3. **105. "Thus We have elucidated the verses from all angles and so that they say, 'You have studied,' and so that We expound it for those who have knowledge."** [verse 105] The Mushrikeen accused Rasulullah (sallallahu-alaihi-wasallam) of learning the Qur'aan from another person.
4. **"Thus We have beautified for every nation their actions."** [verse 108] They refused to accept the belief in Tauheed because their other deeds appealed more to them. Allah repeats the same reason in verse 122, where Allah says, **"Thus We have beautified for the disbelievers the actions that they do."**
5. **"Thus We have appointed for every Prophet an enemy who are devils from humans and jinn, who whisper to each other things that seem good but are intended to deceive. If your Rabb wills, they will not do so. So leave them and what they concoct."** [verse 112] The reason now given is more intensified than the ones prior to it. Allah says in this verse that the evil men and jinn instigate people to commit sins and then try to poison the minds of the Ambiya (A.S) by telling them that these people are disrespectful and uncouth towards them.
6. **"In this manner We made the prominent ones in every town the sinners so that they plot therein. They only plot with themselves** (thereby leading themselves further astray)**, but they do not perceive it."** [verse 123]
7. **"In a like manner We make some of the oppressors allies to others due to the deeds that they perpetrate."** [verse 129] Due to their kufr, all the kuffar are united in combat against the message of Tauheed. If one will ponder awhile, one will realize that the above reasons are the very same reasons that cause the present-day kuffar to also reject the truth.

THE SECOND PART.

The second part of this Surah only mentions three dimensions of shirk in deeds. These are (1) those things that are forbidden by man, (2) those things forbidden by Allah, and (3) those oaths and offerings made for others besides Allah. The oats and offerings that are made for Allah are not mentioned because the prohibition of those made for others will automatically mean that these can only be made for Allah.

THE PROHIBITIONS MADE BY OTHERS BESIDES ALLAH.

Surah Maa'idah discussed these prohibitions under four headings, as was mentioned above. However, Surah An'aam mentions four, which include all the different types of prohibition made for other gods besides Allah. These are as follows:

1. **118. "Eat of that whereupon the name of Allah was taken if you are indeed believers in His verses. What ails you that you do not eat from that whereupon Allah's name was taken?"** [verses 118, 119] Allah commands in this verse that people eat those animals that they have forbidden upon themselves (like the Baheerah, Saa'ibah, etc) when these are slaughtered solely in Allah's name.

2. **"They say of their assumption, 'These are livestock and crops that are restricted. Only those whom we approve of may eat therefrom.' Then there are those animals whose backs have been forbidden and those upon whom Allah's name has not been taken; as a slander against Allah. Soon He will punish them for what they devise. They say, 'Whatever is within the bellies of these animals are reserved strictly for our males and forbidden to our wives. If it is stillborn, then they may share therein.' Soon He shall punish them for what they speak. Undoubtedly He is The Wise, The All Knowing."** [verses 138, 139]

   This verse mentions the following four kinds of prohibitions made by the Mushrikeen:

   - Certain animals and crops that they reserved solely for their gods and forbade all others to use these.

- ❖ They forbade people from riding and loading certain animals.
- ❖ They never took Allah's name when slaughtering animals that they had devoted for their idols.
- ❖ They declared that the offspring to be born from certain animals were haraam for females. However, if the offspring was stillborn, they would permit females to also use the carcass.

Allah declares in this Surah that all of the above are haraam, fabricated and should be abolished.

3. The prohibitions made by people is repeated in the verse 140, where Allah says that the Mushrikeen **"forbid what Allah has provided them with as a slander upon Allah."**

4. From verse 142, Allah begins to describe the various types of animals that He has created. Allah says, **"From the animals (He has created) those for loading and those for laying on the ground. Eat from what Allah has provided for you and do not follow the footsteps of shaytaan. Indeed he is your open enemy"**

Allah then continues in verses 143 and 143 to say, **"(Allah created) Eight types of couples. Two from sheep** (ram and ewe) **and two from goats**(male and female)**. Say, 'Has Allah forbidden two males or two females, or the child that is contained in the bellies of two females? Inform me with** (a logical) **proof if you are indeed truthful. Two from cattle** (cow and bull; also buffaloes) **and two from camels. Say, 'Has Allah forbidden two males or two females, or the child that is contained in the bellies of two females? Were you present when Allah commanded you with this?' Who can be more unjust than he who invents a lie against Allah to lead people astray without knowledge. Verily Allah does not guide the unjust folk."**

Since the Mushrikeen are unable to reply to both of the above challenges, all they can say is **'If Allah willed, neither us, nor our forefathers would not have committed shirk, and we would not have forbidden anything.' In the same manner those before them had denied till they tasted Our punishment. Say, 'Have you any knowledge that you may disclose for us? You only follow conjecture and speculate."** [verse 148]

ALLAH'S PROHIBITIONS IN THIS SURAH.

Whereas Surah Maa'idah only mentioned one aspect of those things forbidden by Allah (in the first verse viz. **"game being unlawful to you when you are in the state of Ihraam."**), Surah An'aam mentions the others. Numerous prohibitions are mentioned from verse 151, where Allah says **"Say, 'Draw closer, I shall recite to you the things that your Rabb has forbidden for you…"**

This discussion the mentions various aspects like disobedience to parents, murder, infanticide, usurping the wealth of orphans, cheating in weight and measure, and many other vices and sins. This discussion only terminates at verse 153, with the words, **"These are the things with which Allah has solemnly commanded you so that you may adopt taqwa."**

OATHS AND OFFERINGS MADE IN THE NAME OF OTHERS BESIDES ALLAH.

Surah Maa'idah discussed the above under the following two verses:

- **"those animals slaughtered by the name of any other besides Allah…"** [verse 3]
- **"What has been slaughtered at the altars and distribution by arrows …"** [verse 3]

Surah An'aam discussed the subject under five headings, which includes all the remaining aspects. These are:

I. **"…it has been made clear to you what is forbidden…"** This part of verse 119 briefly alludes to these prohibitions. The details follow thereafter.
II. **"A portion of their crops and animals that Allah created, they stipulated for Allah saying, 'This is for Allah,' according to their estimation, 'and this is for our partners.' So what becomes their partners' does not reach Allah and what becomes Allah's reaches their partners. Evil indeed is what they decide."** [verse 136] This verse clearly mentions that offerings of grains and food made to other gods are haraam, just as slaughtering animals in their name is haraam.

"Thus have their partners beautified the murder of their children for many of the Mushrikeen to destroy them and to obscure their religion for them. If Allah wills they will never do so. So leave them to their devices." [verse 137] This verse abolishes an act of the Mushrikeen where they sacrificed their children as offerings for their gods.

III. The topic is repeated in verse 140, where Allah says, **"Those people are losers who foolishly murder their children without knowledge and forbid what Allah has provided them with as a slander upon Allah. They have surely gone astray and are not rightly guided."**

IV. **"He is the One Who created such gardens that are trellised, those that are not trellised, date palms and plantations of various foods and (created) olives and pomegranates that are alike and that are not alike. Eat from it's fruit when it grows and give it's due on the day of harvesting. Do not waste, for verily Allah does not like the wasters."** [verse 141] Allah commands man in this verse to pay only to Allah the dues from their crops. These should not be given as offerings to any other.

V. **"Say, 'In the revelation that has come to me I find forbidden on the consumer only to eat carrion, flowing blood or the flesh of swine, for indeed it is an impurity or a sin; or (I find forbidden) that upon which the name of Allah was not taken. As for him who is driven by necessity, then (should he eat thereof) neither rebelliously, nor transgressing the limits, then verily Allah is Most Forgiving, Most Merciful."**

Towards the end of the Surah, Allah makes mention of two proofs that disqualify shirk in tasarruf and in deeds. These are:

- **"Then We gave Moosa the Book whereby the favour was completed for those who did good and which contained the details of everything. And it was a guidance and a mercy so that they become convinced of meeting their Rabb."** [verse 154]
- **"This Book that We have revealed is blessed, so follow it and be wary so that mercy may be shown to you."** [verse 155]

The previous scriptures, like the Torah, explicitly detailed that the two types of shirk are abolished. Thereafter, the Qur'aan confirmed the same fact.

At the end of the Surah, Allah commands Rasulullah (sallallahu-alaihi-wasallam) to make the following three declarations:

- **"Say, 'Certainly my Rabb has guided me to the straight path. This is the secure Deen that is the creed of Ibraheem, who was inclined towards the truth and was never of the idolators** (due to his stern opposition to all forms of shirk)**."** [verse 161]
- **"Say, 'Surely my salaah, all my acts of worship, my life and my death are for Allah, the Rabb of the universe. He has no partner. With this have I been commanded and I am the first of those who surrender."** [verses 162, 163] i.e. I do not accept any other as my Helper and I devote all my acts of worship solely to Allah.
- **"Say, 'Should I seek a Rabb besides Allah, when He is the Rabb of everything?** (I can never do such a thing that contradicts all logic and reason).**"** [verse 164]

Allah concludes the Surah by warning those who reject Tauheed with the words, **"Verily your Rabb is Swift in punishment..."** He then confers glad tidings to those who accept Tauheed when He says that **"indeed He is the Most Forgiving, Most Merciful."** [verse 165]

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SURAH A'RAAF.

THE LINK BETWEEN SURAH A'RAAF AND SURAH AN'AAM.

Surah A'raaf is linked to Surah An'aam in the following six ways:

I. **BY NAME:** "By abstaining from ascribing partners to Allah with regard to your crops and your animals (An'aam), Allah will

not only save you from Jahannam, but also from the barrier between Jannah and Jahannam (called A'raaf).

II. Both the Surahs present a detailed discussion that refutes shirk in deeds and shirk in beliefs using various types of proofs that are logical, quoted and from revelation. Surah A'raaf tells man that, since the belief in Tauheed has been clearly established, it should be taken to everyone without feeling any **"stricture"** in one's heart.

III. Surah An'aam presented detailed logical proofs to refute shirk in tasarruf. However, with regard to quoted proofs, it only presented a detailed account surrounding the incident of Hadhrat Ibraheem (A.S) and briefly alluded thereto when discussing the other Ambiya (A.S). On the other hand, Surah A'raaf presents a detailed proof by discussing the Ambiya (A.S) in greater detail.

IV. Surah An'aam furnished many details pertaining to prohibitions made by Allah and those made by man. Surah A'raaf mentions one of the most important of these i.e. performing tawaaf of the Kaa'ba naked, considering it to be an act that will draw them closer to Allah. The Surah describes this to be haraam and a grave sin.

V. While Surah An'aam begins with a refutation of shirk in tasarruf, followed by a refutation of shirk in deeds. Surah A'raaf, however, discusses the two subjects in the reverse order, as it was discussed in Surah Maa'idah.

VI. Surah An'aam proved the abomination of the various types of shirk beyond doubt. Surah A'raaf then instructs that the belief in Tauheed be propagated in earnestness and that one should brave the ensuing opposition with perseverance.

A SUMMARY OF THE SURAH.

This Surah makes the following three assertions:

1) Tauheed should be propagated in earnestness and the resultant difficulties should be borne with patience and these should not be allowed to disillusion one. This is mentioned in the very first verse.

2) The laws revealed by Allah must be followed and people should not concoct their own injunctions due to the manipulation of shaytaan. This is declared from verse 3, where Allah says,

"Follow what has been revealed to you from your Rabb and, leaving Him aside, do not follow other companions. Little is the advice that you heed to." This verse asserts the command briefly.

The ensuing verses then proceed to warn, encourage and rebuke people in various ways; till the end of verse 10, where Allah says, **"Little is the gratitude that you show."** The introduction to original assertion follows thereafter with verse 11 (**"Undoubtedly We created you, then fashioned you…"**). This concludes with verse 25, which ends with the words, **"Therein shall you live, die, and therefrom shall you be removed."**

The assertion itself is then discussed from the beginning of verse 26 and terminated at the end of verse 35 with the words **"…there will be no fear on them, nor shall they grieve."** Allah refers to this assertion in four places, each time beginning with the words **"Oh children of Aadam!"** These four verses are:

- **"Oh children of Aadam, indeed We have revealed unto you clothing so that you may conceal the private portions of your bodies, and as a means of beautification."** [verse 26]
- **"Oh children of Aadam, let not shaytaan entice you as he removed your parents from Jannah, tearing off from them their garments so as to expose their private parts."** [verse 27] Shaytaan instigates man to concoct new practices in his religion and it was him who induced man to perform tawaaf around the Kaa'ba naked.
- **"Oh children of Aadam, adopt your adornment at every place of worship, and eat and drink** (but do not ascribe partners to Allah in your offerings of food and drink)**…"** [verse 31] Allah has granted clothing to man so that he may adorn himself therewith. Clothing should especially be worn when engaging in Allah's worship (e.g. in the masaajid and during tawaaf). Man should not consider wearing clothes on these occasions as being haraam (thus performing these while naked).
- **"Oh children of Aadam, when messengers from yourselves come to you narrating to you My verses** (and belief in Tauheed)**, then** (they must be followed because) **whosoever will adopt taqwa and rectify, there will be no fear on them, nor shall they grieve."** [verse 35]

Allah then proceeds to reprimand and convey glad tidings, till the discussion terminates with verse 53, where Allah concludes by saying, **"They have destroyed their souls and what they used to concoct will be lost to them."**

3) The third assertion made in this Surah is that ***only*** Allah can be one's Helper and ***only*** He has complete control over all matters. He has not granted any other being control over any of these matters. This assertion begins with verse 54, where Allah says, **"Undoubtedly your Rabb is Allah, Who has created the heavens and the earth in six days and then rose to the Throne..."** It the terminates with the words **"Thus do We elucidate the verses for the grateful folk."** [verse 58]

In verse 57 and 58, Allah cites similitudes of the Mu'min and the kaafir. Allah says that the heart of the Mu'min is like fertile soil that flourishes and comes alive when the rains of Allah's verses are showered on it. On the other hand, the heart of the kaafir is like a barren and dry land that does not benefit from the rain. Instead of being guided and inspired by Allah's verses, the diseases of enmity and kufr only increase in the kaafir's heart.

After mentioning these three assertions, they are discussed further in the incidents of six Ambiya (A.S). The episode of Hadhrat Nooh (A.S) begins with verse 59, where Allah says, **"Undoubtedly We sent Nooh to his nation..."** It terminates with verse 64, concluding with the words, **"Without doubt they were a blind nation."**

The second incident is that of Hadhrat Hood (A.S), which begins with verse 65 and ends with the words, **"We cut off the roots of those who denied Our signs and they were not believers."** [verse 72]

The narrative of Hadhrat Saalih (A.S) commences immediately thereafter (verse 73) and continues till the end of verse 79, where Allah says, **"Saalih turned away from them and said, 'Oh my people! I conveyed to you the message of my Rabb and advised you, but you seemed not to like advisors."**

The above three narratives concern the third assertion viz. that ***only*** Allah can be one's Helper and ***only*** He has complete control over all matters. Each of the above Ambiya (A.S) told their people, **"Oh my people! Worship Allah. There is no deity for you besides Him."**

[verses 59, 65, 73] By saying this, they impressed upon the peoples' minds that they should not worship, nor call to any being for help besides Allah. They were made to understand that, besides Allah, none possesses knowledge of the unseen, and none has the power to do anything.

Allah then discusses the episode of Hadhrat Loot (A.S). This narrative begins with the words, **"We sent Loot (as a messenger and) he told his people..."** [verse 80] The story terminates with the words, **"See how was the plight of the sinners."** [verse 84] This incident pertains mainly to the second assertion viz. that man should practice on the injunctions commanded by Allah. They must regard what Allah ordained as haraam to be haraam, and what He ordained as halaal to be halaal. They should never fabricate their own injunctions. The people of Hadhrat Loot (A.S) were so immersed in sin that the evil of sin and the forbidden nature of haraam deeds left their hearts. They therefore did not treat as haraam those deeds that Allah had ordained to be haraam.

The fifth narrative concerns Hadhrat Shu'aib (A.S). The story commences with verse 85, where Allah says, **"To Madyan We sent their brother Shu'aib..."** Like the others, this incident is also discussed in some detail till verse 93, with the words, **"Why should I grieve over a disbelieving folk?"**

This episode makes reference to the second and the third assertions. The third assertion is referred to in verse 85, where Hadhrat Shu'aib (A.S) told his people **"Oh my people! Worship Allah. There is no deity for you besides Him."**

The second assertion is referred to in verse 85 as well, where Allah says, **"...so give full weight and full measure. Do not decrease the things of people and do not spread anarchy on earth after it's reformation. This is best for you if you are believers."** This verse refers to the second assertion because the people of Hadhrat Shu'aib (A.S) did not regard the above sins to be haraam.

After this fifth narrative, Allah directs His speech to the Mushrikeen of Makkah, warning them against disbelief. This commences from verse 94 viz. **"Whenever We sent any apostle to a town, We seized it's inhabitants with hardships and difficulties so that they become humble..."** It then concludes with verse 100, where Allah

terminates with the words, **"We have sealed their hearts so they do not hear."**

The sixth story is that of Hadhrat Moosa (A.S). The narrative begins with the words, **"Then after them We sent Moosa with Our signs to Fir'oun and his chieftains…"** [verse 103]. This lengthy account ends with the words, **"…and We sent to them a punishment from the skies because they were oppressive."**

The incident of Hadhrat Moosa (A.S) depicts the first assertion because he withstood numerous trial and adversities as he propagated the message of Tauheed. The incident consists of eight consecutive episodes, each of them portrays a difficult part of his life. These eight episodes are as follows:

I. Hadhrat Moosa (A.S) preaches the message of Tauheed to Fir'oun. Fir'oun demands to see some signs, whereupon Hadhrat Moosa (A.S) shows him how his staff becomes a serpent and how his hand could shine. Thereafter Fir'oun summons the magicians (who were more than a hundred thousand) to enter into a contest against Hadhrat Moosa (A.S).

   This episode of the story begins with verse 103 and ends with the words, **"Our Rabb! Grant us fortitude and give us death while we are on Islam."**

II. This episode discusses the atrocities that Fir'oun perpetrated against the Bani Isra'eel. He slaughtered their sons and only spared the lives of their daughters so that they serve him. The Bani Isra'eel were called upon to exercise great patience and courage. This episode begins with verse 127 (**"The chieftains from the nation of Fir'oun said, 'Will you leave Moosa and his people to spread anarchy in the land and discard you and your gods?…"**), and ends with the words, **"Then He shall see how you behave."** [verse 129]

III. This episode speaks about the various types of punishment that afflicted the people of Fir'oun. Whenever they were suffering in one punishment, they promised Hadhrat Moosa (A.S) that they would believe in him if he prayed to Allah to remove it. However,

they broke their promise each time. Eventually, they were drowned in the sea.

This episode begins with the words, **"Without doubt We afflicted the people of Fir'oun with droughts and shortages in their produce so that they take heed…"** [verse 130], and ends with the words, **"We destroyed what Fir'oun and his people did and whatever they built."** [verse 137]

IV. Here the Bani Isra'eel cross safely over the twelve roads in the ocean, but then become rebellious when they request Hadhrat Moosa (A.S) for permission to worship idols. Hadhrat Moosa (A.S) explained to them the error of their ways and reminds them of Allah's favours on them. This epic begins with verse 138 and terminates with verse 141, where Allah concludes by saying, **"Therein was a great test from your Rabb."**

V. Allah calls Hadhrat Moosa (A.S) to Mount Toor to receive the Torah and he appoints Hadhrat Haaroon (A.S) as his deputy. Hadhrat Moosa (A.S) requests to see Allah, but is unable to and falls unconscious. In the meantime, the Bani Isra'eel are duped by Saamiri to worship the golden calf. Hadhrat Haaroon (A.S) tries his utmost to rectify their ways, but they do not desist. Makkah finally returns with the tablets of the Torah.

This episode begins with the verse **"We took a promise from Moosa for thirty nights and then completed it with another ten…"** [verse 142], and ends with the words, **"…we will certainly be of the losers."** [verse 149]

VI. Hadhrat Moosa (A.S) becomes angry when he witnesses the peoples' condition. He chides Hadhrat Haaroon (A.S) for failing to amend affairs, but then seeks forgiveness for the two of them after listening to his brother's excuse. Hadhrat Moosa (A.S) then admonishes the people and warns them on the consequences in the Hereafter.

This episode begins with the verse, **"When Moosa returned to his people in anger and grief…"** [verse 150], and ends with the words, **"Written in the script thereof was guidance and mercy for those who fear their Rabb."** [verse 154]

VII. Hadhrat Moosa (A.S) takes seventy men with him to Mount Toor to listen to Allah's speech. However, they are then destroyed when they insolently demand to rather see Allah. Hadhrat Moosa (A.S) then prays to Allah to restore them back to life.

Verse 155 begins this episode with the words, **"Moosa chose from his people seventy persons for Our appointment..."** and verse 159 concludes the episode with the words, **"From the people of Moosa there is a group that guide to the truth and are accordingly just."**

In this part Allah also makes mention of the universal message of Rasulullah (sallallahu-alaihi-wasallam), when he is commanded, **"Say, 'Oh people! Indeed to all of you I am a messenger of that Allah to Whom belongs the dominion of the heavens and the earth. There is no deity besides Him and He gives life and death. So believe in Allah and His messenger, the unlettered prophet who believes in Allah and His words. And follow him so that you may be rightly guided."** [verse 158]

VIII. This episode discusses how Hadhrat Moosa (A.S) produced twelve springs for the twelve tribes of the Bani Isra'eel, how they were shaded with the clouds, received Manna and Salwa, and how they disobeyed Allah's command to wage jihaad in Baitul Muqaddas.

This part of the story begins with the words, **"We distributed them into twelve tribes and separate parties..."** [verse 160]. It ends with verse 162 viz. **"...and We sent to them a punishment from the skies because they were oppressive."**

After these various episodes in the life of Hadhrat Moosa (A.S), Allah says, **"Ask them about the village that was at the seaside..."** [verse 163] From this verse onwards Allah begins a series of warnings, till the words **"We tested them good conditions and adverse conditions so that they may refrain."** [verse 168]

Allah then says in verse 169, **"After them followed an evil generation who inherited the Book. They procured the profits of this lowly thing** (the world) **and claimed, 'Soon** (on the Day of Qiyamah) **we shall be forgiven."** Thereafter Allah refutes this statement in the following four ways:

A. Allah says, **"Was the covenant of the Book not taken from them that will only attribute the truth to Allah and they learned what was contained in the Book? The home of the Hereafter is best for those who fear. Do you not understand? As for those who hold fast on to the Book and establish salaah, most assuredly, We will not destroy the reward of those who amend."** [verses 169, 170]

In other words, what was the necessity of taking the covenant from them when they will be forgiven despite perpetrating sins?

B. **"When We uprooted the mountain above them as if it was a canopy and they thought that it would fall on them. 'Hold fast on to what We have given you and remember what is therein so that you may adopt taqwa."** [verse 171] There would not have been any need to raise the mountain above the Bani Isra'eel if they were to be forgiven for breaching the covenant.

C. **"When your Rabb extracted from the backs of the children of Aadam their progeny and called them to witness over themselves saying, 'Am I not your Rabb?' They replied, 'Certainly! We attest thereto…** (till the words) **…Thus do We elucidate the verses so that they reflect."** [verse 172 to 174] If salvation did not depend on proper beliefs and good deeds, there would have been no need for Allah to take a pledge of Tauheed (the pledge of "Alist") from every soul.

D. **"Recite to them the incident of the one whom We gave Our verses, but he withdrew therefrom…"** (till the words) **…Evil indeed is the example of the people who deny Our verses and oppress their own souls."** [verses 175 to 177] These verses discuss the incident of Bal'am bin Baa'oora, who was disgraced because he was disobedient and sinful. If everyone would be forgiven for their sins, why was he disgraced and humiliated?

The original three assertions are then also mentioned in the verses after the above i.e. from the words **"Only he is rightly guided**

whom Allah guides..." till **"If you call them towards guidance, they cannot hear and you will think that they are looking at you, but they do not see."** [verses 178 to 198]

Allah says in verse 178, **"Only he is rightly guided whom Allah guides. As for those whom Allah sends astray, they are the losers."** This verse supports the first assertion. It tells man that he should enthusiastically propagate the message that ***only*** Allah can guide people and deprive them of guidance.

Verse 179 says, **"Without doubt, We have created a large number of jinn and mankind for Jahannam. They have hearts whereby they cannot understand, they have eyes whereby they cannot see and they have ears whereby they cannot hear. They are like animals, but even more deviated. These are the negligent ones."** This verse refers to the second assertion by declaring that the Mushrikeen are as shameless as the animals when they make tawaaf naked.

"For Allah are the most beautiful of names, so call Him therewith and leave those who blaspheme His names. Soon they shall be punished for their actions. From those whom We have created are a nation who guide according to the truth and practice justice accordingly." [verses 180 and 181] These verses attest to the third assertion, telling man that all sublime qualities are exclusive to Allah, like possessing knowledge of the unseen and being able to assist people. Therefore, none other must be worshipped.

"As for those who deny Our verses soon We shall gradually grant them leeway in a manner that they will not perceive... (till the words) **...However, I am but a warner and a bearer of glad tidings for the believing people."** [verses 182 to 188] These verses are linked to the first assertion and instruct that people should be told about Tauheed irrespective of their reaction thereto. If the people refuse to accept, Allah will merely grant them respite for awhile, whereafter they will be punished.

"It is Him Who created you from a single soul and... (till the words) **...It is the same to you whether you call them or you remain silent."** [verses 189 to 193] These verses make reference to the second assertion because they propounds how the Mushrikeen

made offerings to their gods when they got children, whereas Allah id the One Who created them.

"Verily those that you supplicate to besides Allah are slaves like yourselves... (till the words) **...you will think that they are looking at you, but they do not see."** [verses 194 to 198] These verses pertain to the third assertion because they assert that the gods of the Mushrikeen are totally helpless. Neither have they knowledge of the unseen, nor have they the power to assist a person in need.

Allah then consoles Rasulullah (sallallahu-alaihi-wasallam) by telling him, **"Adopt forgiveness, enjoin what is right and ignore the ignorant..."** [verse 199 to 201]

Verse 202 (**"The shayateen pull their brothers into deviation whereafter they do not cease."**) is intended as a reproach, while the first part of verse 203 (**"Whenever you do not bring them a sign they say, 'Why do you not choose this miracle?"**) quotes a qualm of the Mushrikeen. This is then replied to by the next part of the verse, where Allah says, **"Say, 'I only follow what is revealed to me from my Rabb."**

Thereafter, encouragement to pay heed to the Qur'aan is given with the words **"These are insights from your Rabb, guidance and mercies for the believing people. When the Qur'aan is recited, then listen attentively thereto and remain silent so that mercy be shown to you."** [verses 203 and 204]

Finally, verses 205 and 206 declare, **"Remember your Rabb in your heart in humility and fear...** (till the words) **...Verily those who are by your Rabb are not too proud to worship Him and they laud His purity and prostrate to Him."** These verses instruct that ***only*** Allah be called upon for assistance in every situation.

A BRIEF SYNOPSIS OF THE SURAH.

Surah A'raaf contains the following three assertions:

1. The message of Tauheed should be propagated with fervour and all difficulties encountered in the process should be borne with fortitude and these should not be allowed to discourage one.
2. All Allah's injunctions must be adhered to and shaytaan should not be allowed to make one concoct his/her own laws in Deen. (This is a refutation of shirk in deeds).
3. **Only** Allah has knowledge of the unseen and none other has control over anything. He has not handed over any control to another. Therefore, ***only*** He must be summoned for assistance.

THE FIRST ASSERTION.

Allah declared sin the second verse of the Surah, **"This is a Book that has been revealed to you, so there should be no stricture in your heart thereto; so that you warn thereby and it is an advice to the believers."** This verse introduces the first assertion by instructing that the message of Tauheed should be propagated without fear that the Mushrikeen will deny it.

THE SECOND ASSERTION.

This is introduced in the third verse, where Allah says, **"Follow what has been revealed to you from your Rabb and, leaving Him aside, do not follow other companions."** i.e. Do not follow the devious men and jinn, who lead people to perpetrate kufr, shirk and other sins. They also instigate him to innovate practices in Deen, causing him to go astray and lead others astray as well.

This introduction is then discussed from verse 11 (**"Undoubtedly We created you, then fashioned you…"**). This concludes with verse 25, which ends with the words, **"Therein shall you live, die, and therefrom shall you be removed."**

The deeper details of this assertion then follows with verse 26 (**"Oh children of Aadam, indeed We have revealed unto you clothing…"**) and continues till verse 39, where the verse concludes with the words, **"so taste the punishment in lieu of your actions."**

THE THIRD ASSERTION.

The third assertion is described in verse 54, where Allah says, **"Undoubtedly your Rabb is Allah, Who has created the heavens and the earth in six days and then rose to the Throne."** This verse expresses the fact that Allah has control of all matters, possesses knowledge of the unseen, and has not surrendered any control to another, as alluded to by the phrase **"then rose to the Throne."**

The verse continues to say that Allah **"covers the day with the night, which is in haste to follow it. The sun, moon and the stars are all subjugated by His order. Lo! To create and command are reserved for Him. Blessed be Allah, the Rabb of the universe."** This emphasizes that fact that He has created everything and is the Master of everything, controlling affairs as He pleases.

Allah says in Surah Yunus, **3. "Undoubtedly your Rabb is that Allah Who created the heavens and the earth in six days, then rose to the throne. He plans every matter. There shall only be intercessors after His permission. That Allah is your Rabb, so worship Him. Do you not take heed?"** [verse 3]

Allah says in Surah TaaHaa, **"(The Qur'aan is) Revealed from Him Who created the earth and the lofty skies. Rahmaan has risen to the throne. To Him belongs whatever is in the heavens, whatever is in the earth, whatever is between the two, and whatever is beneath the clay."**

The verses of Surah Sajdah read, **"Allah is the One Who created the heavens, the earth and whatever is between the two in six days, and then rose to the throne. There is no Protecting Friend, or any Intercessor for you besides Him. Will you not take heed? He directs the ordinance from the heavens to the earth, then it will ascend to Him on a day which will span a thousand years of (the years) that you count. He is the Knower of the unseen and the seen, The Mighty, The Most Merciful."**

All the above verses make it clear that Allah is perfectly stationed in command of the entire universe and that He controls everything. He has certainly not surrendered any of His authority to another. In the Arabic language, a throne symbolizes authority, command and

sovereignty. [Ruhul Ma'aani Vol.8 Pg.134 and Qurtubi Vol.7 Pg.220/1]

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SURAH ANFAAL.

THE LINK BETWEEN SURAH ANFAAL AND THE PRECEDING SURAHS.

Surah Anfaal is linked to the preceding Surahs in the following two ways:

1. **BY CONTENT:** Surahs Maa'idah, An'aam and A'raaf all refuted shirk in deeds and shirk in tasarruf with detailed proofs. Surah A'raaf warned that one will be faced with numerous trial and difficulties when propagating the message of Tauheed, which is the antithesis of all forms of shirk. It warned that the kuffar and the Mushrikeen will leave no stone unturned to oppose this message from reaching the masses.

   Now Surah Anfaal, and the subsequent Surah Taubah, commands the Mu'mineen saying, **"Fight them till no anarchy exists and all religion is for Allah."** [verse 39] The Surah thus commands that jihaad be waged against the kuffar so that Islam reigns supreme and so that the kuffar are weakened in their effort against the Muslims.

2. **BY NAME:** "The kuffar and Mushrikeen will fight you when you propagate the message established of Tauheed. When you

conquer them in these battles, you will receive booty (Anfaal). This booty should then be distributed according to Allah's injunctions and not according to your own whims.

A SUMMARY OF THE SURAH.

Surah Anfaal may be divided into two parts. The first part commences from the beginning, and terminates at the end of verse 40, where Allah says, **"What a terrific Friend and what a terrific Helper!"** The second part commences from verse 41 thereafter and continues till the end of the Surah. Both parts of the Surah discusses the distribution of booty, as well as providing details about jihaad.

THE FIRST PART.

A brief heading to this part is mentioned in verse 1, when Allah says, **"The spoils of war are for Allah and His messenger."** This part of the verse instructs that the booty and the method of distribution are both the rights of Allah and should be seen to as detailed by Allah's Prophet (sallallahu-alaihi-wasallam). The Surah the proceeds to furnish the following seven reasons for the above decree:

1. **"Just as your Rabb took you from your home with the truth while there was certainly a group of the believers who were unhappy."** [verse 5] This verse tells that Allah's assistance remained with the Muslims when they left for Badr, even though some of them were unhappy to combat the Mushrikeen. Therefore, since Allah's help was in attendance to receive the booty, His orders should be obeyed with regard to it's distribution.

2. **"When Allah promised you one of the two groups, that it will certainly be yours and you wished that the one without strength be yours. Allah desired that the truth be established as the truth by His ordinances and that the roots of the disbelievers be severed."** [verse 7] Again the Muslims are reminded that they would never have attained the booty without Allah's help. Therefore, His laws should be obeyed when distributing the booty.

3. **"When you sought help from your Rabb and He accepted your plea saying, 'I shall bolster you with a thousand angels who will appear in succession."** [verse 9] Again, the Muslims are reminded that they only attained victory at Badr by Allah's help.

4. **"When slumber was made to envelop you as a means of serenity from Him and He sent rain to you from the skies…"** [verse 11] The Muslim's camp at Badr was pitched at a place where the soil was extremely soft, making it difficult for them to even walk. The Mushrikeen had also occupied the area where water was found, leaving the Muslims without any.

   The Muslim were also worried because the Mushrikeen outnumbered them and were much better equipped than them. However, Allah caused the Muslims to fall into a slumber and, when they opened their eyes, their fears were dispelled. Allah also sent rain, which supplied water to the Muslims and made the ground firm. On the other hand, the rain caused the ground occupied by the Mushrikeen to become muddy and slippery.

5. **"When your Rabb commanded the angels saying, 'Indeed I am with you, so fortify the believers. Soon I shall cast terror into the hearts of the disbelievers, so strike their necks and their every finger."** [verse 12] This verse also announces Allah's support to the Mu'mineen.

Thereafter, verse 17 includes all the above five reasons because Allah says, **"You did not kill them but Allah killed them…"** This verse makes it clear that the 70 Mushrikeen that were killed, the 70 that were captured, and the resultant victory thus attained occurred with Allah's help. It would not have been possible without Allah's assistance.

The verse continues to tell Rasulullah (sallallahu-alaihi-wasallam), **"and you did not throw when you threw but Allah threw."** This refers to the time when Rasulullah (sallallahu-alaihi-wasallam) threw a handful of pebbles at the Mushrikeen. Allah caused these pebbles to become dust and enter every Mushrik's eyes. They were forced to rub their eyes, thus giving the Muslims the opportunity to attack them unawares.

6. **"When the disbelievers schemed against you to imprison you, kill you or exile you. They plan and Allah plans, and Allah is the best of planners."** [verse 30] Allah caused all the plans of the kuffar to fail miserably and rescued His beloved Prophet (sallallahu-alaihi-wasallam).

7. Before the battle of Badr, the Mushrikeen prayed to Allah saying, **"Oh Allah! If this** [religion of Muhammed (sallallahu-alaihi-wasallam)] **really is the truth from You, then shower on us stones from the skies, or afflict us with a painful punishment."** [verse 32] Allah then caused the truth to stand apart from falsehood by granting victory to the Muslims, whereby it could be understood that they were on the right.

THE LAWS OF JIHAAD IN THE FIRST PART.

The first part of the Surah details the following five laws pertaining to jihaad:

A. **"Oh you who believe, when you meet the disbelievers in battle, do not turn your backs to them."** [verse 15]

B. **"Oh you who believe, obey Allah and His messenger and do not turn away therefrom while you are listening."** [verse 20] Obedience to Rasulullah (sallallahu-alaihi-wasallam) will cause one's Imaan to be strengthened and he will be able to develop a strong resolve and courage.

C. **"Oh you who believe, hearken to Allah and His messenger when they call you towards that which will give you life."** [verse 24] Obedience to Allah, His Prophet (sallallahu-alaihi-wasallam) and the Muslim leaders is imperative for victory in any battle.

D. **"Oh you who believe, do not betray Allah and the messenger and do not knowingly betray your mutual**

trusts." [verse 27] No Muslim should collaborate with the enemy for the sake of their wealth and families. They must also never steal from the booty.

ع. **"Oh you who believe, if you fear Allah** (in public and private)**, He will grant you something decisive** (i.e. will decide in your favour against your enemies, making you noble and disgracing you enemies)**, will expiate your sins and forgive you. Allah is extremely Bountiful."** [verse 29]

Together with these injunctions of jihaad, the first part of this Surah contains many reproaches, warnings, glad tidings and objections.

THE SECOND PART.

This part commences at the beginning of the tenth para of the Qur'aan and terminates at the end of the Surah. This part also includes the two topics discussed in the first part viz. booty and jihaad. While the first part included seven reasons for distributing the booty according to Allah's decree, and five laws of jihaad, the second part includes the same in the opposite order viz. five reasons and seven laws.

DISTRIBUTION OF BOOTY IN THE SECOND PART.

Verse 41 (**"Know that from whatever spoils of war that you acquire, a fifth thereof shall be for Allah, His messenger…"**) repeats the introduction to this topic, which originally appeared in verse 1, where Allah said, **"The spoils of war are for Allah and His messenger."** The five reasons for adhering to Allah's injunctions with regard to the booty are discussed thereafter. These are:

١. **"When you were on the near bank and they were at the far bank and the caravan was below you. If you had promised to meet each other, you would have differed with regard to the appointment, but so that Allah decides a matter that was destined to pass** (by drawing a distinction between truth and falsehood)**."** [verse 42]

2. **"When Allah showed them to you in your dream as few in number. If He had showed them to you as many in number** as they were) **you people would have lost courage and disputed amongst yourselves regarding the issue…"** [verse 43] Allah also showed the kuffar to be few in number because He knew that many of them were destined to become Muslims and were therefore not really kuffar.

3. **"And when you clashed with them, We made them appear as few in number in your eyes and We diminished your number in their eyes so that Allah may conclude a matter that was destined to pass…"** [verse 44] To grant both armies the incentive to fight, Allah made each appear small before the other. This was done so that the battle can take place, whereafter the might of Islam can be digested by the kuffar.

4. Iblees also realized the author of importance of the battle of Badr. He therefore approached the Quraish leaders in the guise of an old and experienced Sheikh from Najd. He encouraged them to fight the Muslim, **"beautified their actions for them and told them, 'None from man can overpower you today and I am your ally.' But when the two armies faced each other he took flight and said, 'Indeed I am exonerated from you! Without doubt I can see what you cannot see** (i.e. the angels descending to assist the Muslims)**. I am truly afraid of Allah, and Allah is severe in punishment."** [verse 48]

5. **"When the hypocrites and those in whose there is a disease said, 'Their religion has deluded these people…"** [verse 49] The munafiqeen told each other that the Muslims have been driven to insanity by their religion because they are inviting death by facing an army that was superior to them in numbers and equipment. However, due to their reliance in Allah, the Muslims were undeterred by these statements and pressed on to vanquish the Mushrikeen.

THE LAWS OF JIHAAD IN THE SECOND PART.

This part discusses seven laws pertaining to jihaad. Two of these pertain to all Muslims, whereas the other five are specifically for Rasulullah (sallallahu-alaihi-wasallam). These are:

A. [For all Mu'mineen] **"Oh you who believe, when you lock in combat with an army, then be resolute and remember Allah abundantly so that you may be successful. Obey Allah and His messenger and do not fall into dispute with each other, for then you will become cowardly and your strength will be lost. Be patient, for verily Allah is with the patient ones."** [verses 45, 46]

B. [For Rasulullah (sallallahu-alaihi-wasallam)] **"So if you ever encounter them in battle, then use them to disperse those behind them so that they may learn a lesson."** [verse 57] Those people with whom the Muslims have entered into a treaty may not strike up an alliance with the Muslims' enemy. However, if the Muslims find them doing this, they should teach them a lesson that will serve as a warning to those after them as well.

C. [For the Mu'mineen] **"Prepare against them whatever forces of strength you can muster, and trained horses as well, wherewith you may strike fear into Allah's enemies, your enemies and others besides them. You do not know them but Allah knows them. Whatever you may spend in Allah's way will be given to you in full and you will not be oppressed."** [verse 60]

D. [For Rasulullah (sallallahu-alaihi-wasallam)] **"If they** (the kuffar) **are inclined towards making peace** (after being awe-struck by the might of the Muslims)**, then you should also incline yourselves thereto and trust in Allah. Without doubt, He is All Hearing, All Knowing."** [verse 61] Muslims should also enter into a pact because their objective is to propagate Allah's Deen – not to spill blood.

E. [For Rasulullah (sallallahu-alaihi-wasallam)] **"Oh Prophet (sallallahu-alaihi-wasallam)! Sufficient for you is Allah and those believers who have followed you. Oh Prophet (sallallahu-alaihi-wasallam), exhort the believers to fight!"** [verses 64, 65] Allah will grant victory to the Muslims despite their inferior numbers.

F. [For Rasulullah (sallallahu-alaihi-wasallam)] **"It does not behove a prophet that he take prisoners..."** [verse 67] This verse was revealed to prohibit Rasulullah (sallallahu-alaihi-wasallam) from releasing prisoners on ransom, as he did with the prisoners of Badr.

G. [For Rasulullah (sallallahu-alaihi-wasallam)] **"Oh Prophet (sallallahu-alaihi-wasallam)! Tell the prisoners in your custody** (who are inclined to accept Islam)**, 'If Allah is aware of any Imaan in your hearts, He shall grant you better than what was taken from you, and will forgive you. Allah is Most Forgiving, Most Merciful."** [verse 70]

After discussing the above, the Surah goes on to encourage the Muslims towards jihaad and hijrah from verse 72, where Allah says, **"Without doubt those who believed, migrated and strove in Allah's way with their wealth and their lives..."** The verses also convey glad tidings to those who engage in jihaad and migrate.

The last ruku then classifies the Mu'mineen into two categories viz. (1) those who engage in jihaad as well as migrate, and (2) those who strive in jihaad without migrating. The verses also classify the muhaajireen (those who migrate) into two categories viz. (1) those who are related and (2) those who are not related.

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SURAH TAUBA.

THE LINK BETWEEN SURAH TAUBA AND SURAH ANFAAL.

Surah Anfaal briefly discusses some laws of jihaad and also provides the details of distributing the spoils of war, emphasizing that it should be in accordance to Allah's injunctions. The Surah also detailed the recipients of this wealth. Surah Tauba repeats the announcement to wage jihaad and also explains to the Muslims exactly who they should fight.

It commands Muslims to fight those people who make offerings to false gods, people who forbid things that Allah has permitted, people who do not regard Allah's prohibitions and prohibitions, and people who believe that the Ambiya (A.S) and other saints possess knowledge of the unseen and can assist them in difficulties.

Since the objective of Surah Tauba is to announce the command of jihaad, the Surah contains extensive details pertaining to the laws of jihaad.

The above discussion explains the link between Surahs Anfaal and Tauba by way of content. By way of name, the following link is understood: "Announce jihaad against the kuffar, whereafter the spoils of war (Anfaal) should be distributed according to Allah's injunctions. However, if the kuffar repent (make Tauba) and accept Islam, they will be regarded as your brethren and cannot be fought." This is mentioned in verse 11, where Allah says, **"So if they repent, establish salaah and pay zakaah, they are your brothers in religion."**

A GIST OF THE SURAH.

Surah Tauba may also be divided into two parts. The first part commences at the beginning of the Surah and ends with the words, **"Their evil actions have been beautified for them. And Allah does not guide the disbelieving folk."** [verse 37]

The second part begins with verse 38, where Allah says, **"Oh you who believe, why is it that when you are told, 'Go forth in Allah's path,' you drop heavily to the ground? Are you pleased with the life of the world instead the Hereafter? The pleasure of this worldly life is but minute compared to the Hereafter."** This part terminates with the words **"...so that they may warn their people when they return to them, that they may beware?"** [verse 122]

The various contents of the Surah are then repeated from verse 123 (**"Oh you who believe, fight those disbelievers in your proximity and they should feel your sternness..."**), and runs till the end of the Surah.

The first part of the Surah makes mention of:

- ❖ The declaration of exoneration from all those Mushrikeen who fail to uphold their treaties.
- ❖ The declaration of jihaad against all Mushrikeen.
- ❖ Replies to various doubts with regard to fighting the Mushrikeen. These are mentioned because they present an obstacle to jihaad.
- ❖ The reasons for fighting the Mushrikeen.

The second part of the Surah reproaches the munafiqeen and encourages the Mu'mineen to fight in jihaad. Together with encouragement to fight the Mushrikeen, the second part also commands the Mu'mineen not to pray for those people who have died as kuffar, even though they may be relatives. This is contained in verse 113, where Allah says, **"It does not behove the prophet, nor the believers that they should seek forgiveness for the idolators, even if they be their relatives, after it became clear to them that they are to be dwellers of the Blaze."**

THE FIRST PART OF THE SURAH.

This part of the Surah includes the following three subjects:

I. The declaration of exoneration from all those Mushrikeen who fail to uphold their treaties.
II. Replies to four doubts with regard to fighting the Mushrikeen, which present an obstacle to jihaad.
III. The reasons for fighting the Mushrikeen.

Allah declares in the very first three verses of the Surah, **"Allah and His messenger have exonerated themselves from those Mushrikeen with whom you have made a treaty. So travel in the land for four months and know that you can never escape from Allah, and that indeed Allah shall disgrace the disbelievers. The proclamation from Allah and His messenger on the day of the greater hajj that verily Allah and His messenger are exonerated from the Mushrikeen."**

Allah commands the Muslims to severe the treaties that they had with the various tribes of Mushrikeen who themselves broke these

treaties. This declaration was to be made for four months and repeated in the months of hajj.

Then, in verse 4, Allah excludes all those treaties made with tribes who neither breached their treaties with the Muslims, nor formed an alliance with any of the Muslims' enemies. These treaties must be allowed to run their appointed term, whereafter it will be terminated.

Allah then says in verse 5, **"When the sacred months have passed, then fight the Mushrikeen wherever you may find them…"** Allah then goes on to elucidate the law pertaining to those Mushrikeen who seek amnesty. This is mentioned in verse 6, where Allah says, **"If any of the Mushrikeen seeks immunity from you, then grant it to him…"**

Allah then replies to the first question that provides an obstacle to jihaad for the Muslims. The question is: "How can we wage jihaad against the Mushrikeen when we have entered into a peace treaty with them?" This question is answered in verse 7, where Allah says, **"How can there be a treaty with Allah and His messenger for the Mushrikeen, except for those…"** This verse explains that Muslims cannot be bound to treaties, the clauses of which the Mushrikeen have themselves contravened.

"It is not befitting of the Mushrikeen that they tend to Allah's places of worship while they attest to their own disbelief…" [verse 17] This verse replies to the second question pertaining to jihaad. The question is: "How can we fight the Mushrikeen when they carry out virtuous deeds like tending to the Masjidul Haraam and providing water for those who make hajj?"

Allah replies to this question by saying that no deed is accepted without Imaan. The Mushrikeen only perform these deeds for fame and ostentation because they are bereft of Imaan.

Then, from verse 20, Allah conveys glad tidings to those who migrate and to those who strive in Allah's path. He says, **"Those who believe, migrate and strive in Allah's way with their wealth and their lives are of much superior ranking according to Allah. These Are the successful ones. Their Rabb confers to them the glad tidings of His mercy, pleasure and such gardens**

wherein they shall have everlasting bounties. They will abide therein till eternity. Undoubtedly with Allah is a great reward.”

“Oh you who believe, do not take your fathers and your brothers as friends if they prefer disbelief to Imaan…” [verse 23] This verse begins the reply to the third question relevant to jihaad. The question is: “Won’t we will be severing family relations by fighting our relatives in jihaad?”

Allah replies to this question by telling the Mu'mineen, **“Say, ‘If your fathers, your sons, your brothers, your spouses, your families … are more beloved to you than Allah, His messenger and striving in His path; then wait for Allah’s order** (of punishment) **to come.”** [verse 24]

Allah then proceeds to convey worldly tidings to the believers when He says, **“Without doubt Allah has assisted you on numerous occasions…”** [verse 25]

The fourth question is then answered from verse 28, where Allah says, **“If you fear poverty, then soon Allah shall make you wealthy by His grace if He wills…”** Allah assures the Mu'mineen that He will compensate for any losses incurred in their businesses and wealth as a result of jihaad.

“Fight those who do not believe in Allah and the Last Day…” [verse 29] This verse begins to discuss the people against whom jihaad should be waged and the reasons for jihaad. Muslims are instructed to fight all those people who do not believe in Allah and His Prophet (sallallahu-alaihi-wasallam). Those who make offerings to false gods, people who forbid things that Allah has permitted, people who do not regard Allah’s prohibitions and prohibitions, and people who believe that the Ambiya (A.S) and other saints possess knowledge of the unseen and can assist them in difficulties. This refers to all people, including the Arab Mushrikeen, the Jews and the Christians.

The reasons for fighting them are:

❖ They **“do not believe in Allah and the Last Day”** [verse 29] These people regard their false gods to be capable of assisting

them in need and concoct various prohibitions to please these gods.

- They **"do not accept as unlawful those things that Allah and His messenger have declared unlawful"** [verse 29] Therefore, they do not adhere to the laws propounded by Allah and continue to make offerings to other gods.
- **"The Jews say, 'Uzair is the son of Allah!' and the Christians say, 'Maseeh is the son of Allah!"** [verse 30]
- **"They take their rabbis and their monks as gods besides Allah, and Maseeh, the son of Maryam as well."** [verse 31]
- **"verily many of the rabbis and monks falsely devour the wealth of people and forbid from the path of Allah."** [verse 34]
- **"Indeed the number of months according to Allah is twelve months in the Book of Allah, the day He created the heavens and the earth."** [verse 36] However, the Mushrikeen alter and change these preordained months of Allah by declaring some to be sacred when they are not to be so. Therefore, jihaad should be waged against them due to this excess on their part.

THE SECOND PART OF THE SURAH.

"Oh you who believe, why is it that when you are told, 'Go forth in Allah's path,' you drop heavily to the ground? Are you pleased with the life of the world instead the Hereafter? The pleasure of this worldly life is but minute compared to the Hereafter." [verse 38] This verse begins the second part. Herein Allah encourages the Mu'mineen to fight in jihaad and admonishes the munafiqeen and certain Muslims for not participating in jihaad.

Encouragement towards jihaad ends with the words, **"This is best for you if you but knew."** [verse 41]

This part of the Surah mentions three groups of the Sahaba (R.A) and four groups of munafiqeen. The three groups of Sahaba (R.A) are:

1. Those Muhaajireen and Ansaar who participated in the expedition to Tabook. They are described and praised in the following verses:

- **"The believing men and the believing women are auxiliaries to each other ..... The pleasure of Allah is greatest! This is the ultimate success."** [verses 71, 72]
- **"Of the villagers there are also those who believe in Allah and the Last Day ..... This is the ultimate success."** [verses 99 and 100]
- **"Indeed Allah has purchased from the believers their lives and wealth so that they may have Jannah. Convey the glad tidings to the believers."** [verses 111 and 112]
- **"Allah has certainly turned in mercy towards the prophet Without doubt, He is Most Compassionate and Most Merciful unto them..."** [verse 117]

2. The five sincere Sahaba (R.A) who failed to participate in jihaad. They tied themselves to pillars and sincerely repented. Allah accepted their repentance and forgave them. They are referred to in verses 102/3/4, where Allah says, **"There are others who admit to their sins ...** (till the words) **...indeed He Most Relenting, the Most Merciful."**

3. The three sincere Sahaba (R.A) who, on account of complacency, failed to join the Tabook expedition. They did not make any excuses, but admitted the truth to Rasulullah (sallallahu-alaihi-wasallam). As a lesson they were boycotted for fifty days, whereafter they were pardoned.

They are referred to in two verses. The first is verse 106, where Allah says, **"There are some whose matter has been postponed for the order of Allah. He will either punish them or accept their repentance. Allah is All Knowing, The Wise."**

The second is verse 118, where Allah says, **"And Allah (has turned in mercy towards) the three whose matter was postponed. Till the earth straitened for them despite it's vastness, their own souls straitened for them and they were convinced that there was no safety from Allah except towards Him. Then Allah turned unto them so that they turn to Him. Indeed Allah is Most Clement, Most Merciful."**

The munafiqeen have been classified into the following four categories:

1. Those munafiqeen who never participated in the jihaad expeditions. They would present various types of excuses to Rasulullah (sallallahu-alaihi-wasallam) when he returned to Madina. They are mentioned in the following verses:

   - **42. "Had the profits been near at hand and the journey an easy one, they would have definitely followed you, but the journey appeared too lengthy for them….** (till the words) **…Tell them, 'Jeer (as you please)!' Surely Allah will expose that which you fear most."** [verses 42 to 64]

   - **"Those who were left behind the messenger of Allah are pleased with their stay behind him …** (till the words) **…Their hearts have been sealed, so they cannot understand."** [verses 81 to 87]

   - **"Some of the villagers make excuses so that they may be exempted…** (till the words) **…Allah is All Knowing, The Wise."** [verses 90 to 97]

2. Those munafiqeen who never participated in jihaad, but rather plotted against the Muslims and built the "masjid of harm". They are referred to in verses 107 to 110, viz. **"Those who built a masjid to harm, for disbelief, to create division between the believers…** (till the words) **… Allah is All Knowing, The Wise."**

3. Those munafiqeen who only participated in jihaad to cause harm and discord between the Muslims. They are mentioned in verses 65 and 66, viz. **"If you have to ask them they will say, 'We were only talking and joking.' Say, 'Were you jeering at Allah, His verses and His messenger? Do not make excuses. You have surely disbelieved after believing. If We forgive a party of you, We shall certainly punish another party because they were culprits."**

4. Those munafiqeen who plotted to assassinate Rasulullah (sallallahu-alaihi-wasallam) after his return from Tabook. Allah warned Rasulullah (sallallahu-alaihi-wasallam) about their devious scheme by divine revelation. With reference to them Allah says, **"They swear by Allah saying, 'We never said!' Certainly,**

they uttered the… (till the words) **…There shall be no friend for them on earth, nor any helper.”** [verse 74]

Also included in this discussion is the incident of the hypocrite, Tha’laba, who breached his pledge to spend in Allah’s path. His incident begins with verse 75, where Allah says, **“Of them are those who make the pledge with Allah saying, ‘If He grants us from His bounty then we will definitely give charity…”**

The concluding ruku of the Surah briefly repeats all the topics mentioned in the Surah. The command to fight in jihaad is mentioned in verse 123, where Allah says, **“Oh you who believe, fight those disbelievers in your proximity and they should feel your sternness…”**

Then, in verse 128, Allah encourages the Mu'mineen to follow Rasulullah (sallallahu-alaihi-wasallam) when He says, **“Undoubtedly a messenger from yourselves has come to you. The difficulties that afflict you are very distressing to him. He is anxious for you and extremely forgiving and merciful unto the believers.”**

The message of Tauheed is then repeated in the final verse, when Allah says, **“If they turn away, then say, ‘Allah is sufficient for me. There is none worthy of worship besides Him. Upon Him only do I rely and He is the Rabb of the glorious throne.”** [verse 129]

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SURAH YUNUS.

THE LINK BETWEEN SURAH YUNUS AND SURAH TAUBA.

Like all the previous Surahs, Surah Yunus and Surah Tauba are also linked in the following two ways:

(1) BY NAME: Verse 5 of Surah Tauba mentions, **“If they repent, establish salaah, and pay zakaah then leave their path free.”**

Verse 98 of Surah Yunus says, **"There was no nation who believed, then their belief profited them, except the nation of Yunus (A.S). When they believed, We averted from them a punishment of disgrace in this worldly life and We granted them enjoyment for a while."**

(2) BY CONTENT: This link may be discussed in the following two manners:

A. The Qur'aan refutes shirk by emphasizing two facts viz. (1) There is no Helper, nor Controller besides Allah. (2) No intercessor can overpower Allah's decree. While the previous Surahs proved the first fact using extensive proofs and details, Surah Yunus proves the second. It impresses upon man that none can veto Allah's decree, nor convince Him of anything.

B. Surah Baqara makes special mention of the following themes:

(1) Tauheed. (2) Risaalah.
(3) Jihaad. (4) Spending in Allah's way.
(5) Matters pertaining to administration and reformation.

Surah Aal Imraan tackles a part of Tauheed (refutation of shirk in beliefs), discusses Risaalah, jihaad and spending.

Surah Nisaa provides the details of matters pertaining to administration and reformation, including therein laws pertaining to the general public, as well as legislation to be enforced by Muslim leaders.

Surah Maa'idah and Anfaal elucidates the two facets of Tauheed viz. the refutation of shirk in beliefs and shirk in deeds. While Surah Maa'idah concentrates on explaining the assertion, Surah Anfaal places greater emphasis on logical proofs.

Surah A'raaf then continues to deliberate on quoted proofs to refute the two types of shirk.

Surahs Anfaal and Tauba then discuss jihaad in great detail. Up to these Surahs, all the themes introduced in Surah Baqara are discussed. The only exception is the second facet of Tauheed, viz. the

fact that no intercessor can overpower Allah's decree. Surah Yunus establishes this fact and proves with numerous logical proofs that Allah is the King of kings and The Supreme Controller and Master of all affairs.

The Surah proves that no exalted angel, no apostle and no saint can alter Allah's decisions. This theme is discussed throughout this Surah and continues till Surah Kahaf.

A GIST OF THE SURAH.

The central theme of this Surah (viz. the fact that no intercessor can overpower Allah's decree) is stated in the following three verses of the Surah:

1. It is stated briefly in verse 3, where Allah says, **"There shall only be intercessors after His permission."** No being, irrespective of his/her rank can intercede without Allah's permission.
2. It is stated parenthetically in verse 18, which reads, **"...they say, 'These are our intercessors by Allah."**
3. It is discussed in some detail in verses 104 to 107, where Allah commands Rasulullah (sallallahu-alaihi-wasallam) saying, **"Say, 'Oh people! If you are in doubt with regard to my religion, then I do not worship what you worship besides Allah...** (till the words) **...And He is the Most Forgiving, the Most Merciful."**

This Surah contains eleven proofs to substantiate the above fact. Ten are logical, while the other is by way of revelation. Of the logical proofs, one refutes shirk in knowledge, another refutes shirk in deeds, while the other eight refute shirk in tasarruf (one of them being an admission from the kuffar.

Between these proofs, the gist of certain proofs are mentioned in three places, amidst a host of reproaches, warnings, glad tidings and objections.

A BRIEF SYNOPSIS OF THE SURAH.

The central theme of this Surah is the fact that no intercessor can overpower Allah's decree.

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SURAH HOOD.

THE LINK BETWEEN SURAH HOOD AND SURAH YUNUS.

BY NAME: "When you explain the message of Tauheed as it was proven in Surah Yunus, you will become a target of abuse, just like Hadhrat Hood (A.S) was abused when he preached the same message."

This Surah quotes the following verbal abuses that his people lashed at Hadhrat Hood (A.S):

- **"They replied, 'Oh Hood! You have not brought forth a proof and we will not leave our gods on your word, nor shall we believe in you."** [verse 53]
- **"All we have to say is that one of our gods has afflicted you with evil."** [verse 54]

BY CONTENT: This link may be understood by the following three discussions:

I. Allah says at the end of Surah Yunus, **"Follow what has been revealed to you…"** Surah Hood begins by explaining exactly what has to be followed i.e. the **"Book, the verses of which have been consolidated and then expounded (coming from) The Wise, The Informed."**

II. While Surah Yunus establishes that no intercessor can overcome Allah's decision, Surah Hood goes on to explain that only Allah should be summoned for any difficulty and need. Although Surah Yunus does make mention of the fact that none besides Allah should be summoned in need, the Surah concentrates more on proofs. However, Surah Hood stresses more on the prohibition from calling to others for assistance. This is therefore, the central theme of Surah Hood.

III. Whereas Surah Yunus mentioned only logical proofs for Tauheed, Surah Hood mentions quoted proofs as well. Therefore, once this Surah has proven Tauheed by logic and quotations, it may be said that the concept has been thoroughly established. It is only obstinacy that now prevents the Mushrikeen from accepting it.

THE MESSAGES CONTAINED IN THE BEGINNING OF THE SURAH.

The opening verses of the Surah (till verse 24) contain the following four important messages:

THE FIRST MESSAGE (SUMMON ALLAH ONLY).

This is mentioned in the first four verses of the Surah, where Allah says, **"Only worship Allah. Indeed I am unto you a warner and a bearer of glad tidings** (with regard to the fact that you should only worship Allah)**. And seek forgiveness from your Rabb, then repent to Him. Then He will grant you a comfortable life till an appointed hour and grant His bounty to every bountiful person."** These words tell of the glad tidings that will be conferred in this world and in the Hereafter.

Thereafter, the warning is sounded, i.e. **"If you turn away, then I truly fear for you the punishment of a serious day. Unto Allah shall you be returned. And He has power over all things."**

THE SECOND MESSAGE (ONLY ALLAH HAS KNOWLEDGE OF THE UNSEEN).

This is mentioned in verses 5 and 6, where Allah says, **"Behold! Verily they turn their chests so that they may hide from him. Behold! When they wear their clothes, He knows what they hide as well as what they disclose. Undoubtedly, He has knowledge of the secrets of their hearts. The responsibility for sustaining every creature on earth rests with Allah, and He knows their long-term abode and their temporary abode. Everything is in the clear book."**

Since **"It is He Who created the heavens and the earth,"** nothing can be hidden from his knowledge.

In verse 7 (**"This is merely manifest magic."**) and verse 8 (**"What holds it back?"**), Allah mentions two objections raised by the kuffar. Allah then replies to their objections when He says**, "Behold! The day when it will afflict them, it will not be averted from them and their mockery will engulf them."**

"Undoubtedly, if We allow man to taste of Our mercy and then snatch it away from him, he will certainly be despondent and ungrateful. Undoubtedly, if We allow him to taste of any bounty after an adversity has afflicted him, he will certainly say, 'All difficulties have left me!' Indeed he then becomes boastful and arrogant." [verses 9 and 10] These verses rebukes man for his ingratitude, but the Allah makes an exception by saying, **"Except those who adopt patience and do good deeds. For these people shall be forgiveness and an immense reward."** [verse 11]

THE THIRD MESSAGE (THERE MUST BE NO NEGLIGENCE IN PROPAGATING THE REVELATION).

Allah addresses Rasulullah (sallallahu-alaihi-wasallam) in verse 12 saying, **"It should not be that you ignore some of the commands that have been revealed to you, nor that your heart grieves because they say, 'Why is a treasure not sent down to him or an angel not accompany him?' You are but a warner, and Allah has control over all things."**

Allah advises Rasulullah (sallallahu-alaihi-wasallam) not to neglect his duty on account of the physical and verbal abuses that the kuffar and Mushrikeen hurl at him. Despite their abuse, he was to propagate the complete message entrusted to him. This was his task, which he needed to fulfill even though they reject him.

Allah then quotes another objection of the kuffar in verse 13. Allah says, **"Or do they say, 'He has fabricated it."** The reply is given immediately when Allah instructs, **"Say, 'Produce ten fabricated Surahs the like thereof and, besides Allah, call whomsoever you can if you are truthful."**

The kuffar are challenged to produce ten similar Surahs to prove their claim that the Qur'aan is fabricated. However, they have never met the challenge. Therefore, verse 14 says, **"If they do not respond to you, then be assured that this has been revealed according to Allah's knowledge, and that there is nor deity besides Allah…"**

Allah then proceeds to warn and reproach when He mentions, **"Whosoever desires the life of this world and it's splendour, We shall grant them the full recompense for their deeds in this very world and they will not be wronged. They are the ones who shall only have the Fire for themselves in the Hereafter. Whatever they did in the world will be lost to them and all their deeds will be in vain."** [verses 15 and 16]

THE FOURTH MESSAGE (THE MANIFESTO IS CLEAR, BUT THE REJECTORS WILL NOT ACCEPT DUE TO THEIR OBSTINACY).

Verse 17 mentions that the concept of Tauheed has been clearly elucidated in the Qur'aan and by the Book of Hadhrat Moosa (A.S), who was a leading figure amongst the Ambiya (A.S) of the Bani Isra'eel. However, the kuffar still refuse to believe. Till the end of

verse 24, Allah continues to encourage and warn people in the same strain.

Thereafter, Allah mentions seven narratives that confirm the first three messages, followed by a verse, which confirms the fourth message. The narratives are as follows:

1. The narrative of Hadhrat Nooh (A.S), which confirms the first message.
2. The story of Hadhrat Hood (A.S), which also confirms the first.
3. The incident of Hadhrat Saalih (A.S), also confirming the first.
4. The episode regarding Hadhrat Ibraheem (A.S), which attests to the second message.
5. The epic of Hadhrat Loot (A.S), also pertaining to the second message.
6. The narrative of Hadhrat Shu'aib (A.S), which concerns the first message.
7. The incident of Hadhrat Moosa (A.S). This is with regard to the third message.

Confirming the fourth message, Allah then declares, **"So do not be in doubt with regard to what these people worship."** [verse 109]

A BRIEF SYNOPSIS OF THE SURAH.

The beginning of the Surah contains the above four pertinent messages. Numerous warnings, objection and glad tidings scattered between these.

Allah then mentions the above seven narratives of the Ambiya (A.S), which serve to verify the messages made at the beginning. In the first narrative, Hadhrat Nooh (A.S) declared the first message by telling his people, **"That you only worship Allah."** [verse 26]

In the second incident, Hadhrat Hood (A.S) also confirmed the first message, when he told his nation, **"Oh my people! Worship Allah. There is no deity besides Him."** The same message was given by Hadhrat Saalih (A.S) to his people in the third incident.

The fourth incident concerning Hadhrat Ibraheem (A.S) confirms the second message because it makes it clear that no person [not even the angels or the Ambiya (A.S)] have knowledge of the unseen. Neither did Hadhrat Ibraheem (A.S) know who the angels were, nor did the angels know that he left to prepare a meal for them. Hadhrat Ibraheem (A.S)'s wife, Hadhrat Sara (A.S) also had no knowledge of the fact that she was cooking for angels who do not eat.

The fifth story about Hadhrat Loot (A.S) also proves that the Ambiya (A.S) do not have knowledge of the unseen because Hadhrat Loot (A.S) did not recognize who the angels were, thus causing grief to himself. Allah says about this in verse 77, **"When Our messenger angels came to Loot, he became distressed due to their presence and his heart tightened because of them. He said, 'This is a day of misfortune."**

The sixth incident concerning Hadhrat Shu'aib (A.S) also concerns the first message, as seen by his statement to his people, when he said, **"Oh my people! Worship Allah. There is no deity for you besides Him."** [verse 84]

The seventh and final narrative concerns Hadhrat Moosa (A.S). The incident demonstrates the third message because it depicts how Hadhrat Moosa (A.S) endured various trials and difficulties while propagating his message and never wavered from his responsibility.

"So do not be in doubt with regard to what these people worship. They merely worship as their forefathers worshipped from before." [verse 109] This verse concerns the fourth message.

Where verse 110 says, **"Indeed We had granted Moosa the Book, whereafter differences arose therein"** and **"If it was not for a decree that proceeded from your Rabb, the decision would have been passed between them."** it actually replies to two hidden questions.

Thereafter, a warning is sounded in verse 111, where Allah says, **"Without doubt your Rabb will certainly grant the full recompense for the actions of every person there may be. Indeed He is Informed of whatever they do."**

The Surah then mentions five other matters that deserve attention. These are:

1. **"So remain steadfast as you have been commanded and those who repent with you (should also remain steadfast)..."** [verse 112]
2. **"and do not transgress the limits..."** [verse 112]
3. **"And do not be inclined towards those who oppress..."** [verse 113]
4. **"And establish salaah at the two ends of the day and during portions of the night..."** [verse 114]
5. **"Be patient, for undoubtedly Allah does not put to waste the reward of those who do good."** [verse 115]

Verse 117 then warns people of the consequences to be faced in this world, while verse 118 reproaches them and also sounds a warning with regard to the worldly consequences of kufr.

The final verse then repeats all four initial messages. Allah says, **"To Allah belongs the unseen things of the heavens and the earth** (the second message) **and unto Him alone will all matters return. So worship Him** (the first message) **and rely on Him only** (the third message)**. Your Rabb is not unaware of what you do** (the fourth message)**."**

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SURAH YUSUF.

THE LINK BETWEEN SURAH YUSUF AND SURAH HOOD.

BY NAME: "The message of Tauheed established in Surah Hood (that only Allah should be worshipped) is so important that Hadhrat Yusuf (A.S) never forgot it even while in jail." When the two prisoners asked him for the interpretation of their dreams, he first impressed upon their minds that they should only worship Allah because they have no proof to worship another.

BY CONTENT: Surah Hood established as it's second message that only Allah is the Knower of the unseen and that He is the Supreme Master and Controller of the universe. Surah Yusuf now provides a detailed incident that proves this point.

Although the primary theme of Surah Hood was to establish the first message (that only Allah be worshipped), the second message is really a proof for this. Since every assertion is accorded credibility on the strength of it's proof, this proof is extensively explained in Surah Yusuf. When it is conclusively established that only Allah has knowledge of the unseen and that only He is the Master and Controller of everything, it follows that only He be worshipped.

While Surah Hood established that no pious person has knowledge of the unseen, nor could he have control over affairs, Surah Yusuf cites the episode of Hadhrat Ya'qub (A.S). He was a prophet, his father was a prophet, his grandfather was a prophet and his son was also a prophet. Despite being so fortunate, he still had no knowledge of the unseen, nor did he have any control over matters. Neither did he know what had become of his son, nor could he change the course of events that so grieved him.

A GIST OF THE SURAH.

Surah Yusuf makes the following four assertions:

A. Only Allah has knowledge of the unseen and He has not conferred this privilege to any other.
B. Only Allah is the Supreme Master and Controller of everything and He has not granted others the capability to do anything more than what visible means permit.
C. Rasulullah (sallallahu-alaihi-wasallam) is Allah's true messenger, upon whom revelation descends.
D. Difficulties will also afflict Rasulullah (sallallahu-alaihi-wasallam), just as it afflicted the Ambiya (A.S) before him, but these will soon give way to success and victory.

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SURAH RA'D.

THE LINK BETWEEN SURAH RA'D AND SURAH YUSUF.

BY NAME: The concept of Tauheed is so important that Hadhrat Yusuf (A.S) even preached it to his two fellow inmates in prison before interpreting their dreams. At the same time, the angel Ra'd and all the other angels tremble in awe for Allah and glorify His praises at all times. They always attest to His Purity from partners, thereby abstaining from shirk.

A GIST OF THE SURAH.

This Surah proves that only Allah has knowledge of the unseen and that only He can be summoned when in need. The Surah proves these facts using eleven proofs. Eight of these are logical, two are quoted and the other pertains to revelation.

A BRIEF SYNOPSIS OF THE SURAH.

Of the eight logical proofs, the second and the eighth prove that no other being is omnipresent and no other has knowledge of the unseen. All the rest prove that no other wields supremacy over the creation besides Allah.

The logical proofs are detailed in the following verses:

1. **"It is Allah who raised the skies without any pillar that you see, then rose to the Throne and subjugated the sun and the moon...** (till the words) **...Verily herein are signs for those who understand."** [verses 2 to 4]

2. **"Allah knows what every female bears and the shortages and excesses in the womb. Everything is perfectly stipulated with Him. He is the Knower of the unseen and the seen. He is the Great, The Lofty. Whoever whispers,**

speaks loudly, is hidden in the night, or is walking in the day, they are all alike." [verses 8,9, 10]

3. **"Allah is the One Who shows you the lightning that you fear and have hopes in. He is the One Who creates the heavy clouds. Ra'd praises Him together with glorifying Him, and the angels also do so due to their fear for Him. Allah sends the bolts of lightning to strike whomsoever He wills while they are disputing regarding Allah. Allah is fiercely Powerful."** [verses 12 and 13]

After these three proofs, the gist of the same is mentioned in verse 14, where Allah says, **"The true call is only for Him…"** Allah then depicts the helplessness of the gods that the Mushrikeen worship by means of an example, which is also mentioned in verse 14 as follows: **"Those who call to others besides Him, they do not respond to their pleas at all; except like the person who stretches out his hands towards water so that it may reach his mouth whereas it will never reach. The call of the disbelievers is wasted."**

4. **"To Allah does all within the heavens and the earth prostrate willingly or under duress, as well as their shadows by morning and evening."** [verse 15]

5. **"Say, 'Who is the Rabb of the heavens and the earth?' Say, 'Allah!"** [verse 16] Since even the kuffar accept Allah as the Master and Controller of everything, only He should be worshipped.

Allah then makes mention of the gist of the above two proofs when He says, **"Say, 'Do you then take allies besides Allah who have no ability to help, nor harm themselves…"**

6. By way of example in verse 17, Allah illustrates the fact that all false gods are feeble and transitory, whereas Allah is eternal and Powerful.

Allah then proceeds to convey glad tidings to the believers and warn the disbelievers when He says, **"Jannah is for those who are obedient to Allah. As for those who do not obey Him, if they possessed whatever is on earth and the like thereof with it, they will certainly ransom their souls therewith. For them**

shall be an evil reckoning and their abode shall be Jahannam. What an evil abode indeed." [verse 18]

"Can the person who knows that whatever is revealed to you from your Rabb is the truth, be like him who is blind?.." [verse 19 onwards] These verses then present further glad tidings and warnings to people.

Then, from verse 20 (**"Those who fulfil the pledge taken with Allah..."**) Allah begins to describe the qualities of those who are most deserving of these glad tidings, repeating the tidings of Jannah promised to them.

Verse 25 (**"Those who breached Allah's pledge after ratifying it..."**) then describes those who deserve punishment and also repeats the warnings of punishment to them.

7. **"Allah increases sustenance for whom He pleases and straitens..."** [verse 26]

Allah then makes mention of the first proof from divine revelation in verse 30, when He says, **"In a like manner have We sent you amongst a nation before which many nations have passed, so that..."**

8. **"Can He Who is aware of the deeds of every soul (be like him who is not like this)?.."** [verse 33]

By making mention of the Mu'mineen amongst the Ahlul Kitaab, Allah mentions the only quoted proof when He says, **"Those whom We have given the Book rejoice at what has been revealed to you..."** [verse 36]

The second proof from revelation is then cited in verse 36, where Allah commands Rasulullah (sallallahu-alaihi-wasallam) to say, **"Say, 'I have only been commanded worship Allah and not to ascribe partners to Him. To Him do I call and to Him will I return."**

"Verily, We have sent many messengers before you... (till the words) **...those who possess the knowledge of the Book."** [verses 38 to 43] These verses reply to four unspoken objections, while also mentioning reproaches, glad tidings and warnings.

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SURAH IBRAHEEM.

THE LINK BETWEEN SURAH IBRAHEEM AND THE PREVIOUS SURAHS.

THE LINK BY NAME: It has already passed that Hadhrat Yusuf (A.S) even preached Tauheed in prison and the angels, including Ra'd constantly hymn Allah's purity from all partners. Now mention will be made of Allah's friend, Hadhrat Ibraheem (A.S), who was prepared to sacrifice his family upon Allah's command. He left them on a waterless, barren desert knowing well that Allah has knowledge of everything and that He can assist.

He then made a lengthy du'a to Allah saying, **"Oh my Rabb! Make this city peaceful and safeguard my children and myself from worshipping idols…** (till the words) **…All praise be to Allah, Who has gifted me with Isma'eel and Is'haaq despite old age. Undoubtedly, my Rabb hears all prayers."** [verses 35 to 39]

THE LINK BY CONTENT: While the previous Surahs proved the belief in Tauheed beyond doubt, Surah Ra'd added further proofs so that no doubts remain concerning the issue. However, many rejectors remain adamant due to their obstinacy. Surah Ibraheem therefore

details that certain incidents of this world and of the Hereafter (pertaining to consequences and favours) be elucidated to people because some will be impressed by hearing good news, while others may be influenced after hearing warnings.

A GIST OF THE SURAH.

This Surah presents three logical proofs with regard to Tauheed (two brief proofs and one detailed proof), one brief quoted proof (from all the Ambiya (A.S) and the Mu'mineen), as well as a detailed quoted proof from the incident of Hadhrat Ibraheem (A.S) and six incidents of this world and the Hereafter.

Allah introduces the Surah by saying, **"This is a Book that We revealed to you to remove people from the multitude of darkness** (kufr, shirk and customs of ignorance)**, taking them towards light..."** i.e. the light of Imaan and Tauheed. This is achieved by elucidating the proofs and arguments presented by the Qur'aan.

A BRIEF SYNOPSIS OF THE SURAH.

The objective of Surah Ibraheem is to guide people to the straight path be means of the narratives of the Ambiya (A.S) and by reminding people of the days when Allah punished certain disobedient nations. It is for this reason that the Surah includes three logical proofs of Tauheed together with two quoted proofs.

THE THREE LOGICAL PROOFS.

1. **"Allah is He to Whom belongs all that is within the heavens and the earth."** [verse 2] Since Allah is the Supreme Master and Controller of all affairs, it follows that only He should be summoned for help.
2. **"Do you not see that Allah has created the heavens and the earth with the truth."** [verse 19] This proves the concept of Tauheed in a nutshell.
3. **"Allah is He Who created the heavens and the earth...** (till the words) **...Indeed, man is extremely unjust and very ungrateful."** [verses 32 to 34] Since Allah is the Creator and Master of everything, people should only rely on Him for aid.

THE TWO QUOTED PROOFS.

1. [The brief proof from all the Ambiya (A.S)] **"Do you not see how Allah cites the example of the pure word as a pure tree…"** [verse 24] The similitude of the kalimah of Tauheed explained in this verse contains the same message that all the Ambiya (A.S) propagated throughout their lives.
2. [The detailed proof from Hadhrat Ibraheem (A.S), when he said] **"Oh my Rabb! Make this city peaceful and safeguard my children and myself from worshipping idols…** (till the words) **…All praise be to Allah, Who has gifted me with Isma'eel and Is'haaq despite old age. Undoubtedly, my Rabb hears all prayers."** [verses 35 to 39] In these verses, Hadhrat Ibraheem (A.S) prays to Allah to save him and his family from shirk and also announces that Allah is the Knower of the unseen.

THE INCIDENTS OF PREVIOUS NATIONS.

These include warnings sounded to people with regard to punishment in both worlds. In this Surah, two pertain to the world and four to the Hereafter. These are:

1. (Pertaining to this world) **"Have the incidents of those before you not come to you?"** [verse 9] This verse discusses the destruction of the previous disobedient nations.
2. (Pertaining to the Hereafter) **"Before him is Jahannam and he will be given puss as water to drink. He will drink it in sips and it will not go down his throat. Death will come to him from all sides, but he will not die. Before him will be severe punishment."** [verses 16 and 17]
3. (Pertaining to this world) **"If He wills, He could remove you and bring a new creation. This is not at all difficult for Allah."** [verses 19 and 20]
4. (Pertaining to the Hereafter) **"They will all enter the presence of Allah…"** [verse 21] The Mushrikeen leaders and followers will all be the fuel for Jahannam.
5. (Pertaining to the Hereafter) **"Have you not seen those who changed the bounty of Allah with ingratitude…"** [verse 28] Here Allah describes the plight of the Mushrikeen in Jahannam.
6. (Pertaining to the Hereafter) **"Never think that the Allah will breach His promise to His messengers…"** [verse 47] Every

Mushrik will receive the punishment for his/her deeds, while the Ambiya (A.S) and the Mu'mineen will be honoured in the Hereafter.

Allah indicated towards the central theme of the Surah in the concluding verse when He says, **“This is a message for people so that they are warned thereby and so that they know that He is but One deity** (i.e. they believe in Tauheed)**, and so that the intelligent ones take heed thereby.”**

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SURAH HIJR.

THE LINK BETWEEN SURAH HIJR AND SURAH IBRAHEEM.

BY NAME: The message delivered in Surah Ibraheem by means of various proofs and incidents of previous nations must be accepted. If one does not accept these, he/she will be punished and regret just like how the people of Hijr were punished and regretted when they refused to accept the same.

BY CONTENT: While Surah Ibraheem warned people about the consequences of rejecting Tauheed, Surah Hijr describes what happened to the previous nations when they rejected.

A SUMMARY OF THE SURAH.

The Surah contains two logical proofs for Tauheed (one brief and the other detailed). To warn people about the worldly consequences of disobedience, five examples are cited (three concerning previous nations and two concerning the Mushrikeen of Makkah. The Surah also consoles Rasulullah (sallallahu-alaihi-wasallam) on five occasions.

The Surah is introduced with the words, **“These are the verses of the Book and the clear Qur'aan.”** This verse encourages people to

study the Surah further. Allah then proceeds to mention the objective of the Surah when He says, **"Many a time the disbelievers wish that they were Muslims."** [verse 2] Allah warns people not to behave like the disobedient nations of the past because they will then regret like how they regret, wishing that they were also Muslims.

"There was an appointed term for every town that We destroyed." [verse 4] Allah granted respite to all those who rejected Tauheed. Eventually, when they exceeded all bounds, the time came for them to be punished. Allah says, **"No nation can overtake their term, nor can they defray it."** [verse 5]

Allah then replies to the objection raised by the Mushrikeen when they said that Rasulullah (sallallahu-alaihi-wasallam) was insane and asked for an angel to descend from the heavens to confirm his apostleship. Allah says, **"We send the angels only with the decision, and then they will not be granted respite."** [verse 8] Allah tells people that the angels do not descend upon the request of any person, but they follow Allah's commands in this regard.

Allah then says in verse 9, **"Without doubt We have revealed the Reminder…"** In a like manner, Allah also revealed the previous scriptures. Allah wished to warn people that they will suffer the same fate as the previous nations if they reject the Qur'aan as those people rejected their scriptures. With regard to the Qur'aan Allah says, **"…and We shall certainly be it's protectors."**

Thereafter, Allah warns those who mock and threaten the Ambiya (A.S) beginning with verse 10, where He says, **"Undoubtedly we have sent messengers before you to the previous groups."**

Allah then reproaches the kuffar when He says, **"If We open to them a door of the sky and they climb it during the day they will say, 'Our eyes have merely been mesmerized. Indeed we are a bewitched people."** [verses 14 and 15] Allah tells them that they should not ask for angels to descend because their obstinacy is such that they will not even believe in something more extraordinary.

A BRIEF SYNOPSIS OF THE SURAH.

Surah Hijr contains the following four subjects;

I. Certain assertions.
II. Proofs of Tauheed.
III. Five examples warning against punishment in this world.
IV. Consoling Rasulullah (sallallahu-alaihi-wasallam).

THE ASSERTIONS MADE IN THIS SURAH.

- **"Many a time the disbelievers wish that they were Muslims."** [Verse 2] People must believe before they regret like the other kuffar.

- **"There was an appointed term for every town that We destroyed. No nation can overtake their term, nor can they defray it."** [verses 4 and 5]

- When the kuffar objected by saying, **"Oh you upon whom the Qur'aan has been revealed! You are certainly insane! Why do you not come with angels if you are truthful?"** Allah replies by saying, **"We send the angels only with the decision, and then they will not be granted respite."** [verses 6, 7 and 8]

- **"If We open to them a door of the sky and they climb it during the day they will say, 'Our eyes have merely been mesmerized. Indeed we are a bewitched people."** [verses 14 and 15]

THE PROOFS OF TAUHEED.

- The first logical proof, which is somewhat detailed, is contained in verses 16 to 27, where Allah says, **"Verily We have placed stars in the sky and beautified it for spectators...** (till the words) **...And the Jinn We created before out of Fire derived from a scorching wind."**

- A brief logical proof is contained in verse 85, where Allah says, **"We have created the heavens, the earth and whatever is between them with the truth."**

THE EXAMPLES WARNING AGAINST PUNISHMENT.

The three examples concerning the previous nations are:

- The nation of Hadhrat Loot (A.S), beginning with verse 57, where Allah says, **"Ibraheem said (to the angels), 'What assignment have you been commissioned with, Oh messengers?"**

- The epic of Hadhrat Shu'aib (A.S), beginning with the words, **"Without doubt, the people of Aykah were oppressors..."** [verse 78]

- The destruction of Hadhrat Saalih (A.S)'s nation is recounted from verse 80, where Allah says, **"The people of Hijr denied the messengers."**

The two examples concerning the Mushrikeen of Makkah are:

- From verse 90, where Allah says, **"As We have revealed to the dividers..."** These verses concern twelve persons of the Quraish who used to sit by the roadsides during the hajj season so as to discourage people from listening to Rasulullah (sallallahu-alaihi-wasallam).

- Verse 95, where Allah says, **"We will suffice for you against those who ridicule..."** This verse refers to five persons of the Quraish who used to actively ridicule and deride Rasulullah (sallallahu-alaihi-wasallam).

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SURAH NAHL.

THE LINK BETWEEN SURAH NAHL AND SURAH HIJR.

BY NAME: Man should derive a lesson from the frightening punishment that afflicted the people of Hijr (Thamud) in this very world on account of their obstinacy and rejection of the truth. If one cannot learn a lesson from this, he should then contemplate over the condition of the bee.

This little insect sucks nectar from various flowers and fruit and produces honey that is unmatched by any other creature. After deriving the nectar from far distant places, it never loses the way to it's comb. Allah's great power can be seen in this little creature, thereby teaching people the lesson of Tauheed.

BY CONTENT: Surah Ibraheem explained the proofs and certain incidents concerning Tauheed. Surah Hijr then warned that this message must be accepted before one has to regret when confronted by punishment. Surah Nahl then tells man that if he still refuses to accept and requests for Allah's punishment, he should not be hasty.

A SUMMARY OF THE SURAH.

Allah begins the Surah by sounding a warning to the kuffar, when He tells them that His punishment shall shortly afflict them. Allah says, **"Allah's command has arrived, so do not seek to hasten it."** Immediately after the revelation of this verse, the Makkans were afflicted with a severe drought. This is referred to in verse 112, where Allah says, **"Allah cites the similitude of a town that was peaceful and tranquil…"**

With regard to the subject matter, this Surah may be divided into two parts. The first part starts at the beginning of the Surah and ends at verse 112 with the words, **"…due to their actions, Allah caused them to taste the attire of hunger and fear."**

The second part begins with the words, **"Indeed messengers came to them from their midst…"** [verse 113] and terminates at the end of verse 115, where Allah says, **"…for verily Allah is the Most Forgiving, the Most Merciful."**

A BRIEF SYNOPSIS OF THE SURAH.

The first part of the Surah begins with the verse **"Allah's command has arrived, so do not seek to hasten it."** This informs the kuffar that the punishment that they sought was now in their midst. This part clearly announces the message of Tauheed in three places. It presents six logical proofs to refute shirk in tasarruf, one quoted proof and another proof concerning revelation. Shirk in actions is also refuted twice in the Surah.

Tauheed is mentioned clearly in the following three places of this Surah:

1. **"He sends the angels with the revelation of His commands to those bondsmen of His whom He desires. (The revelation is) 'Warn that there is no deity besides Myself, so fear Me."** [verse 2]

2. **"Your deity is but One Deity."** [verse 22]

3. **"Allah said, 'Do not take two deities. He is but One Deity, so fear Me only."** [verse 51]

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SURAH BANI ISRA'EEL.

THE LINK BETWEEN SURAH BANI ISRA'EEL AND SURAH NAHL.

BY NAME: The fact that Allah is the Controller and Helper can be realized from how the bee (Nahl) makes honey by Allah's inspiration. One must realize this, otherwise he will suffer the same plight and punishment suffered by the Bani Isra'eel when they were arrogant and caused anarchy on earth.

BY CONTENT: Surah Nahl mentions how the Mushrikeen requested for Allah's punishment. When the Mushrikeen of Makkah dared Rasulullah (sallallahu-alaihi-wasallam) to afflict a punishment upon

them, Allah responded by afflicting them with a severe drought. This is mentioned in verse 112, where Allah says, **"Allah cites the similitude of a town that was peaceful and tranquil…"**

However, this punishment was not intended to annihilate them. Allah later removed the drought, giving them the opportunity to appreciate His favour on them and to repent. However, instead of deriving a lesson from the punishment, they continued with their arrogant ways and the requested for a miracle to prove Rasulullah (sallallahu-alaihi-wasallam)'s veracity.

With regard to this Allah says, **"The disbelievers say, 'Why is some sign not revealed unto him from his Rabb?"** [Surah Ra'd verse 7]

Surah Bani Isra'eel now discusses the manifestation of one of the greatest miracles viz. the Mi'raaj. It is the system of Allah to destroy any nation that refuses to believe in miracle that they ask for, just like the Thamud were destroyed after refusing to believe in the miraculous camel.

A SUMMARY OF THE SURAH.

This Surah discusses the Mi'raaj, which serves as a proof to Tauheed. Therefore, two types of verses have been revealed. The first type are those that pertain to Tauheed, while the second type pertain to miracles. These verses explain that miracles are meant to warn people that they will be destroyed if they reject these miracles.

The central theme of the Surah, for which the miracle of Mi'raaj took place (Tauheed), is discussed in detail in the concluding verses of the Surah, where Allah says, **"Say, 'Call unto Allah or call unto Rahmaan. By whichever name you call to Him, to Him belongs the most beautiful names."** He may be called by any name, as long as none other is summoned.

Allah then teaches people how to pray to Him. He says, **"Do not recite very loudly in your salaah** (thereby causing the kuffar to mock)**, nor too softly** [so that you can teach the Sahaba (R.A)]**, but seek a path in between these."**

The reason for calling only unto Allah is then given when Allah says, **"Say, 'All praise is for Allah, Who has not taken a child, has no partner in sovereignty and does not require an assistant due to weakness. And declare His greatness in abundance."** Only Allah can be worshipped and relied on for help because only He has the above attributes.

This Surah contains ten verses pertaining to Tauheed and five that concern miracles.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah reminds the Makkans that they were saved from a devastating drought and then showed the great miracle of Mi'raaj when they asked for a miracle. They must therefore believe therein to avoid being destroyed.

Due to the fact that the Mi'raaj took place primarily to prove Tauheed to people, the verses of the Surah are of two types, viz. (1) those pertaining to Tauheed and (2) those pertaining to miracles.

The essence of Tauheed is discussed in the concluding verses of this Surah, as mentioned above.

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SURAH KAHAF.

THE NAME OF THE SURAH.

The Surah is called Surah Kahaf because it contains the detailed incident of the people of the Kahaf (cave).

CIRCUMSTANCES OF REVELATION.

The Mushrikeen of Makkah sent Nadhah bin Haarith and Uqba bin Abi Mu'eet to inform the Jewish scholars of Madina about Rasulullah

(sallallahu-alaihi-wasallam). They also briefed them to ask the Jews whether Rasulullah (sallallahu-alaihi-wasallam) really was a true prophet of Allah.

When they informed the Jews about Rasulullah (sallallahu-alaihi-wasallam), the Jewish scholars told them to pose three questions to Rasulullah (sallallahu-alaihi-wasallam). They informed the Makkans that Rasulullah (sallallahu-alaihi-wasallam) was a true prophet if he could reply to these questions. If he was unable to reply, he was then not a prophet, but an imposter.

The three questions were:

- What happened to the youngsters that went missing in times bygone?
- Tell us about the person in bygone times who travelled to the east and the west?
- What is the reality of the soul?

When Nadhar and Uqba informed the Mushrikeen about the proceedings, they approached Rasulullah (sallallahu-alaihi-wasallam) and posed the questions to him. The Prophet (sallallahu-alaihi-wasallam), with total reliance on Allah, told them that he would reply to these questions the following day. However, Rasulullah (sallallahu-alaihi-wasallam) forgot to add "Insha Allah" ("If Allah wills") to his promise.

As a result of this, no revelation came to Rasulullah (sallallahu-alaihi-wasallam) for fifteen consecutive days. Rasulullah (sallallahu-alaihi-wasallam) became greatly pained by the resultant jeering of the Mushrikeen. After fifteen days, Surah Kaha was revealed, which contained the replies to the questions and which also chided Rasulullah (sallallahu-alaihi-wasallam) for not adding "Insha Allah" to his promise. [Qurtubi]

THE LINK BETWEEN SURAH KAHAF AND THE PRECEDING SURAHS.

Surah Kahaf is linked to the previous Surahs in the following ways:

THE FIRST LINK: It has been mentioned in the discussion of Surah Faatiha that, wit regard to subject matter, the entire Qur'aan can be divided into four parts, each one beginning with the words Alhamdulillah.

The first part begins with Surah Faatiha and terminates at the end of Surah Maa'idah. This part primarily discusses the fact that Allah is the Creator of everything. The second part commences with Surah An'aam and ends with the conclusion of Surah Bani Isra'eel. The focal issue discussed in this part is that fact that, after creating creation, Allah sustains, nurtures and tends to the needs of all His creation, gradually perfecting their characteristics and development. None other is capable of this feat.

Surah Kahaf begins the third part of the Qur'aan. This part focuses on the authoritative power of Allah, emphasizing that He is the Master and Controller of everything. Everything happens by His decree and He has not vested this power to any other being. Everything proceeds from him and all will return to Him.

THE SECOND LINK: Together with ejecting the truth, the Mushrikeen made two requests to Rasulullah (sallallahu-alaihi-wasallam). The first was that they asked him to produce the punishment that he warned them about. They said that if he was a true messenger, punishment would have by then come to them.

Secondly, they requested that he produce a miracle to prove his apostleship. This is referred to in the verse **"Why does he not bring us a sign from his Rabb?"**

Allah replied to the first request in the first verse of Surah Nahl, where He says, **"Allah's command** (punishment) **has arrived, so do not seek to hasten it."** Thereafter, Allah draws man's attention to the act that Tauheed is such an important belief that all the Ambiya (A.S) were sent to propagate it. Allah says, **"He sends the angels with the revelation of His commands** (Tauheed) **to those bondsmen of His whom He desires. (The revelation is) 'Warn that there is no deity besides Myself, so fear Me."**

Allah punished the Mushrikeen by afflicting them with a severe drought, as referred to in verse **"Allah caused them to taste the attire of hunger and fear."** [verse 112]

Allah's reply to the second request of the Mushrikeen is mentioned in the very first verse of Surah Bani Isra'eel, where Allah says, **"Pure is that Being Who transported His slave by night from Masjidul Haraam to Masjidul Aqsa** (and from there to the limits of the universe)**..."**

After refusing to believe in this great miracle and after punishment, nothing is left for the Mushrikeen except annihilation (part of which took place at Badr). However, Allah did not annihilate them completely due to His infinite mercy. Surah Kahaf also replied to some of the doubts that the Mushrikeen harboured, causing them to reject the truth.

THE THIRD LINK: The message of Tauheed mentioned in the second verse of Surah Nahl (viz. **"there is no deity besides Myself, so fear Me"**) is echoed at the end of Surah Bani Isra'eel, where Alla mentions, **"Say, 'Call unto Allah or call unto Rahmaan. By whichever name you call to Him, to Him belongs the most beautiful names."** i.e. He may be called by any name, as long as none other is summoned.

The reason for this is then cited when Allah says, **"Say, 'All praise is for Allah, Who has not taken a child, has no partner in sovereignty and does not require an assistant due to weakness."** This verse describes Allah's attributes that are not shared by any other being, making Him the only deity.

Thereafter Surah Kahaf begins by saying, **"All praise be to Allah, Who has revealed the Book to His slave and has not placed any crookedness therein."** The opening phrase states that **"All praise"** belongs only to Him. This makes it clear that all attributed are exclusive to Him, making Him the only One who can be summoned when in need.

Allah then proceeds to mention the reasons for this claim. These are:

1. He has **"revealed the Book to His slave and has not placed any crookedness therein."** All the doubts and misgivings of the Mushrikeen are answered herein. This factor proves Allah's perfect and complete knowledge.

2. Allah then mentions the reason and wisdom behind the revelation of the Qur'aan i.e. it was revealed **"to warn of a severe punishment and to convey glad tidings to the believers who do good works that they shall have a splendid reward…"** This proves the awesome power of Allah.

In explaining the reason behind the Qur'aan's revelation, Allah does not state who is warned of a severe punishment, but states who are given glad tidings. Those who are warned of the punishment are mentioned later in verse 4, where Allah says, **"And so that it may warn those who say that Allah has taken a child."** Allah then discusses the atrocity of their statement when he says, **"Grave is the statement that emerges from their mouths. They only speak lies."**

Thereafter four doubts expressed by the Mushrikeen are answered throughout the Surah. Surah Maryam follows as a conclusion to Surah Kahaf, by replying to the remaining doubts of the Mushrikeen. It is for this reason that Allah says in Surah Maryam, **"They say, 'Rahmaan has taken a child. You have certainly said a grave thing. The heavens may split asunder because of it, the earth may be cleaved open and the mountains may crash to smithereeens. All this because they ascribed children to Allah. It is not befitting of Rahmaan to take children. Everything within the heavens and the earth shall come to Rahmaan as slaves."** [verses 88 to 93]

Allah then concludes the Surah by saying, **"We have made the Qur'aan easy on your tongue so that you may convey glad tidings to the pious thereby and warn the quarrelsome people thereby."**

The two groups mentioned in the beginning of Surah Kahaf as **"the believers"** and **"those who say that Allah has taken a child"** are also mentioned (in reverse order) at the end of Surah Maryam as the **"pious"** and **"the quarrelsome people."**

A SUMMARY OF THE SURAH.

The Mushrikeen had certain doubts with regard to the Ambiya (A.S), the saints and the jinn, due to which they considered these beings to have knowledge of the unseen and to be relied on during times of need. This Surah eradicates four of these doubts.

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SURAH MARYAM.

THE LINK BETWEEN SURAH MARYAM AND SURAH KAHAF.

Surah Kahaf replied to four doubts of the Mushrikeen and Surah Maryam replies to the rest of these doubts. It may be said that Surah Maryam is a conclusion to Surah Kahaf.

A SUMMARY OF THE SURAH.

This Surah may be divided into two parts. The first part commences at the beginning of the Surah and ends with the words, **"Do you know of any that share His name?"** [verse 65]

The second part of the Surah begins with verse 66 and terminates at the end of the Surah.

THE FIRST PART OF THE SURAH.

This part of the Surah replies to the doubts held by the Mushrikeen. Some of these doubts concerned the Ambiya (A.S), another concerned Hadhrat Maryam (A.S), while another pertained to the angels.

The first misnomer entertained by some Jews was that Hadhrat Zakariyya (A.S) had control over affairs, due to which they summoned him for assistance when in need. They thought that his

wishes always materialized because he managed to father a son in extreme old age. This belief is refuted in the very first ruku, where Allah explains that Hadhrat Zakariyya (A.S) pleaded to Allah to grant him a son. Allah then granted the son. It was not Hadhrat Zakariyya (A.S) who personally orchestrated the happening.

The second misconception replied to in this part, was that which the Christians entertained. They believed Hadhrat Maryam (A.S) could not be a human because she used to receive fruit that was not in season. They also believed that same about Hadhrat Isa (A.S) because of the miraculous feats that he performed by raising the dead, curing lepers and blind people, and creating living birds from sand. Due to these miracles, they deemed the mother and son to be in possession of supernatural powers and worshipped them.

Allah replies to this in the second ruku, where He makes it clear that Hadhrat Maryam (A.S) was also subservient to Allah and that Hadhrat Isa (A.S) openly declared to the people that Allah is his Rabb and theirs.

The third incorrect belief was entertained by the Jews, Christians and the Mushrikeen. They all prayed to that Hadhrat Ibraheem (A.S), thinking him to be able to alleviate their difficulties. The third ruku refutes this belief by saying that Hadhrat Ibraheem (A.S) exonerated himself from other gods and announced that they were all helpless and should be shunned.

Allah then makes mention of three other Ambiya (A.S) who were also worshipped viz. Hadhrat Moosa, Isma'eel and Idrees (A.S). Allah states that He made Hadhrat Moosa (A.S) a prophet and even appointed his brother, Hadhrat Haaroon (A.S), as an aide to him. Since Allah granted him everything, he cannot be worshipped.

Allah then says that Hadhrat Isma'eel (A.S) also cannot be worshipped because he was devoted to Allah's worship and even instructed his family to worship Allah only. Allah then says that He granted high stations to Hadhrat Idrees (A.S). Therefore, he also cannot be worshipped.

Thereafter Allah declares that all these Ambiya (A.S) were sons of their forefathers. If they all were dependent on Allah, how can they then be worshipped?

The other misconception refuted in this part of the Surah is that held by the Mushrikeen. They believed that Allah vested the angels with control over certain affairs due to their nearness to Him. They called the angels Allah's daughters and deputies. This is refuted by the declaration of the angels, where they say, **"We only descend upon the command of your Rabb. To Him belongs whatever is before us, whatever is behind us and whatever is between the two. Your Rabb never forgets."** [verse 64]

Allah then makes mention of Hadhrat Isa (A.S), followed by verse 37, where Allah says, **"However, the groups began disputing amongst themselves..."** Then, after mentioning six Ambiya (A.S), Allah goes on to answer a question when He says, **"They were succeeded by such evil successors who destroyed salaah and pursued their passions."** [verse 59]

The question being answered is that how can people worship false gods when these Ambiya (A.S) exerted themselves so much in the propagation of Tauheed? Allah replies by saying that evil scholars and leaders succeeded the good people, leading people astray and teaching them acts of shirk.

Thereafter, as a gist of the original assertion, Allah reiterates by saying, **"The Rabb of the heavens, the earth and whatever is between the two, so worship Him and be steadfast in His worship."** [verse 65]

THE SECOND PART OF THE SURAH.

This part contains objections, warnings, glad tidings and consolations to Rasulullah (sallallahu-alaihi-wasallam). The end of the Surah then repeats what was mentioned in the beginning of Surah Kahaf.

The beginning of Surah Kahaf stated that the Qur'aan was revealed **"so that it may warn those who say that Allah has taken a child."** At the same time, the Qur'aan is intended **"to convey glad tidings to the believers who do good works that they shall have a splendid reward."**

In a similar strain, Surah Maryam makes mention of the same two groups in the concluding verses (albeit in the reverse order) when it says the Qur'aan be used to **"convey glad tidings to the pious thereby and warn the quarrelsome people thereby."**

This part of the Surah also includes two pertinent points. The first is that the Mushrikeen pray to the false gods merely so that they can receive assistance from them in this world. This is mentioned in verse 81, where Allah says, **"Leaving Allah, they adopt many gods so that these may be a source of assistance for them."**

The other point is that none can overrule Allah's decree in any way. The gods of people cannot intercede before Allah at all. In this regard Allah says in verse 87, **"Only those who receive permission from Allah will have the ability to intercede."**

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SURAH TAAHAA.

THE LINK BETWEEN SURAH TAAHAA AND SURAH MARYAM.

BY NAME: The incident of Hadhrat Maryam (A.S) proves that she was not a deity. Surah TaaHaa emphasizes this point when Allah tells Hadhrat Moosa (A.S), **"Verily I am Allah. There is no deity besides Myself, so worship Me."**

BY CONTENT: Surahs Kahaf and Maryam replied to the various qualms that the Mushrikeen had with regard to Tauheed. Surah TaaHaa stresses that this message should now be propagated with earnestness and resultant difficulties must be borne with courage – just like Hadhrat Moosa (A.S) endures many hardships and tribulations when he preached Tauheed to Fir'oun.

A SUMMARY OF THE SURAH.

Surah TaaHaa contains two themes, viz. (1) Tauheed, (2) encouragement.

THE DISCUSSION OF TAUHEED IN THE SURAH.

This Surah emphasizes the fact that only Allah has knowledge of the unseen and that only He can be relied on for assistance. The following five verses propound this theme:

1. **"(The Qur'aan is) Revealed from Him Who created the earth and the lofty skies...** (till the words) **...His are the most beautiful names."** [verses 4 to 8]

2. **"Verily I am Allah. There is no deity besides Myself, so worship Me and establish salaah for My remembrance."** [verse 14]

3. **"He replied, 'Our Rabb is Him Who granted each thing it's creation, then guided it...** (till the words) **...Then We extracted thereby various species of plants for you."** [verses 50 to 53] Since Allah created everything and provides for all, only He can be summoned for help.

4. **"Could they not see that it** (the calf) **could not reply to them nor did it possess the ability to benefit or harm them?"** [verse 89]

5. **"Your deity is only Allah, besides Whom there is no other deity. His knowledge encompasses everything."** [verse 98]

Allah then mentions the essence of the above verses of Tauheed when He says, **"Exalted is Allah, the Sovereign, the Truth."** None can match Him and He is the only deity and Helper.

THE VERSES OF ENCOURAGEMENT IN THIS SURAH.

There are five such verses in this Surah, which serve to kindle the spirit of courage and sacrifice inn people so that they brave the difficulties that will accrue to the person who propagates Tauheed. These verses are:

1. **“We have not revealed the Qur'aan to you to cause you difficulty. However it is an advice for him who fears.”** [verses 2 and 3]

2. **“Has not the story of Moosa come to you?…** (till the words) **…I have selected you, so hearken to what is being revealed.”** [verses 9 to 13] One should endure the difficulties of propagation just as Hadhrat Moosa (A.S) did.

3. **“Thus do We narrate to you some of the incidents that have passed. We have certainly given you an advice from Ourselves.”** [verse 99] The incidents of the previous Ambiya (A.S) have been related so that encouragement be drawn from them when facing the tribulation of propagation.

4. **“Do not be hasty with the Qur'aan before it’s revelation is completed to you. And say ‘Oh my Rabb! Increase my knowledge. Undoubtedly We commanded Aadam before, but he forgot and We did not find him to be resolute** (so do not be like him in this regard)**.”** [verses 114 and 115]

5. **“So patiently endure what they say and glorify the praises of your Rabb before the rising of the sun and before it sets. And glorify Him during the hours of the night and at the ends of the day so that you become happy** (when you receive your rewards)**.”** [verse 130]

With regard to this theme, the Surah mentions two narratives, the one concerning Hadhrat Moosa (A.S), and the other about Hadhrat Aadam (A.S). the incident of Hadhrat Moosa (A.S) is mentioned in great detail, while that of Hadhrat Aadam (A.S) is mentioned briefly. The objective of this is to emphasize that the resolve and tenacity which Hadhrat Moosa (A.S) displayed should be emulated when propagating Tauheed. In no way should one succumb to the deception of shaytaan and slight weakness on resolve, as had occurred to Hadhrat Aadam (A.S).

Towards the end of the Surah, Allah advises, **“Never strain your eyes towards the splendour of the worldly life and the wives that We have granted the disbelievers to enjoy, to test them therewith. The provision of your Rabb is best and more lasting.”** [verse 131]

Allah then makes mention of a factor that will serve to reform people i.e. salaah. Allah says, **"Enjoin salaah upon your family and you remain steadfast thereupon."** [verse 132]

In the first verse of this Surah, Allah says that He has **"not revealed the Qur'aan to you to cause you difficulty."** Allah did not want Rasulullah (sallallahu-alaihi-wasallam) to suffer because of the Qur'aan and cause grief to himself when people refused to accept it. The message is similar to verse 6 of Surah Kahaf where Allah says, **"It should not be that you destroy yourself after them in grief because they do not believe in this subject** (i.e. the Qur'aan)**."**

This is a more precise interpretation of this verse of Surah TaaHaa, even though certain commentators say that the verse was revealed to restrain Rasulullah (sallallahu-alaihi-wasallam) from excessive salaah, which caused his feet to swell. Whatever difficulties are inadvertently experienced should be endures with fortitude and courage. No difficulty is too great when it is endured for the pleasure of the Rabb and Creator of the universe.

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SURAH AMBIYA.

THE LINK BETWEEN SURAH AMBIYA AND TAAHAA.

Surah TaaHaa mentions how Allah stressed to Hadhrat Moosa (A.S) that only He be regarded as the true deity and Helper. Allah told him, **"Verily I am Allah. There is no deity besides Myself, so worship Me."** Now Surah Ambiya (A.S) emphasizes that fact that it was not only Hadhrat Moosa (A.S) who received this revelation, but all the other Ambiya (A.S) as well. Allah says in verse 25 of Surah Ambiya (A.S), **"We sent revelation to every messenger before you that, 'Without doubt there is no deity besides Myself, so worship Me only."**

A SUMMARY OF THE SURAH.

The central message of Surah Ambiya is that Allah is the Only One who has knowledge of all things in the heavens and the earth. Therefore, only He should be worshipped and regarded as one's Helper to be summoned when in need. This is mentioned in verse 4, where Allah says, **"He said, 'My Rabb knows the speech in the heavens and the earth, and He is All Hearing, All Knowing."**

To prove this point, the Surah contains three logical proofs and eleven quoted proofs (one of the quoted proofs is mentioned briefly between the logical proofs, while the other ten are mentioned in detail thereafter. A proof related to revelation is the mentioned at the end of the Surah.

Before and after the central message (till the end of verse 5), Allah rebukes the Mushrikeen and mentions their objection that Rasulullah (sallallahu-alaihi-wasallam) was a magician and that the Qur'aan was a product of magic. In rejecting his preaching, they claimed that a messenger of Allah needs to be an angel and not a human. Thereafter Allah replies to the three questions of the Mushrikeen in the following verses:

I. **"Before them We have only sent men to whom We have sent revelation, so ask those who have knowledge if you do not possess any knowledge."** [verse 7]

II. **"We have not made them bodies that do not eat food…"** [verse 8]

III. **"neither did they** [the Ambiya (A.S)] **live forever."** All the Ambiya (A.S) were humans who were mortal and who needed to eat.

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SURAH HAJJ.

THE LINK BETWEEN SURAH HAJJ AND SURAH AMBIYA.

Surah Ambiya mentioned that all the Ambiya (A.S) brought the message that only Allah must be regarded as the One who can alleviate difficulties and assist one in all matters. Therefore, only He must be worshipped and summoned during adversities. Surah Ambiya also included narratives of various prophets (A.S), where it was portrayed that they only called to Allah in all adversities.

Surah Hajj conveys the message that, just as Allah reserves the right to be called upon during times of adversity, He reserves the right to all sacrifices, offerings and oaths. These can only be made in His name. Just as one will be guilty of shirk if he calls to any other during times of adversity, he would also be guilty of the same if he presents his offerings and sacrifices to anyone besides Allah.

Therefore, while Surah Ambiya refuted shirk in tasarruf, Surah Hajj refutes shirk in actions together with shirk in tasarruf.

A SUMMARY OF THE SURAH.

With regard to the subject matter, Surah Hajj may be divided into the following two parts:

THE FIRST PART OF THE SURAH (REFUTING SHIRK IN TASARRUF).

This part commences from the beginning of the Surah and terminates with the words **"…We shall let him taste of a painful punishment."** [verse 25] This part presents two logical proofs for Tauheed. The opening verse (**"Oh people! Fear your Rabb…"**) warns people of the torment of the Hereafter, while the third verse rebukes man when Allah says, **"There are those people who** (are heedless of warnings and)**, without knowledge, dispute with you with regard to Allah and they follow every rebellious shaytaan."**

"Oh people! If you are in doubt regarding resurrection, then (remember)..." This fifth verse proves the possibility of Qiyamah and also proves Tauheed. Allah tells man that since He is able to create man from a mere drop of fluid, He can definitely resurrect him on the Day of Qiyamah.

Sine this verse proves Tauheed, as well as the advent of Qiyamah, the following two verses succeed it:

- **"This is all because Allah is the Truth, because He gives life to the dead, and because He has power over all things."** [verse 6]
- **"And (all this is because) Qiyamah is imminent – without any doubt – and because Allah will surely raise those who are in their graves."** [verse 7]

Thereafter, in a more intensifies manner, Allah repeats the reproach mentioned in verse 3 when He says in verse 8, **"There are those people who dispute regarding Allah without any knowledge, any guidance, and without any book that directs towards light."** The Mushrikeen worship false gods without any logical or quoted proof. They only adhere to their ways due to their obstinacy and rebelliousness. Allah warns them of the devastating consequences of their behaviour ion both worlds when He says, **"He shall suffer disgrace in this world and we shall make him taste of the punishment of the Blaze on the Day of Qiyamah."**

A second reproach follows in verse 11, where Allah says, **"Amongst man is he who worships Allah like a person on edge..."** Linked to this reproach are verses 12 and 13, where Allah says, **"He worships besides Allah that which can neither harm nor benefit him...** (till the words) **... A terrible ally and a terrible companion indeed."**

Allah then pronounces glad tidings to the Mu'mineen in verse 13, whereafter verses 14 and 15 mention a third reproach when Allah says, **"He who thinks that Allah will never assist him in this world and in the Hereafter, should...".** Allah says that such a person should consider how Allah assists those who always call to Him.

Allah then warns people of the Hereafter in verse 17, where He says, **"Those who believe, the Jews, the Sabians…"** Thereafter the second logical proof of Tauheed begins with the words, **"Do you not see that all within the heavens and the earth prostate to Allah, as well as the sun, the moon, the stars, the mountains, the trees, the beasts and many people…"** [verse 18]. When all, including the Ambiya (A.S) are subservient to Allah, it proves that Allah is the Only Deity and that only He should be summoned at all times.

Allah then sounds warnings to those who reject the belief of Tauheed when He says, **"As for those who disbelieve, garments of fire shall be cut out for them…"** Thereafter, verse 23 conveys glad tidings to the Mu'mineen. The final verse of this Surah (verse 25) warns those who prevent others from believing in Tauheed. Allah says that for such a person **"We shall let him taste of a painful punishment."**

THE SECOND PART (REFUTING SHIRK IN ACTIONS).

Shirk in actions is refuted from the beginning of this part, where Allah says, **"When We showed Ibraheem the location of the house…"** [verse 26] It terminates with the words **"Allah surely does not like every treacherous ingrate."** [verse 38]

This discussion provides a quoted proof from Hadhrat Ibraheem (A.S). It also negates those things that are declared haraam by people and confirms those that Allah makes haraam. It declares that making offerings and sacrifices for Allah is permissible, while doing the same for any other being is haraam.

Allah says in verse 26, **"When We showed Ibraheem the location of the house saying, 'Do not ascribe any as partner to Myself and cleanse My house for those who make tawaaf, those who stand (in salaah), those who bow and those who prostrate."** This verse serves as a quoted proof from the life of Hadhrat Ibraheem (A.S). Allah commanded him to cleanse the Kaa'ba from all practices of shirk and to command people to refrain therefrom.

With regard to offerings and oaths, Allah instructs in verses 28 and 29 that people should **"take Allah's name on every animal that**

Allah has provided for them" (when slaughtering) and that they should **"fulfill their oaths"** (i.e. solely for Allah). Allah forbids people from making offerings for their idols and taking oaths in their names when He says, **"abstain from the impurity of idols."** [verse 30]

Allah also says in verse 30, **"whoever will respect Allah's sacred things, then this will be best for him with his Rabb."** In this part of the verse Allah encourages the observance of all things declared sacred and prohibited by Him e.g. the sacred months, hunting the animals living within the Haram, etc.

Allah negates all things made haraam by people when He says, **"Animals have been permitted for you, with the exception of those that have been recited to you** [by Rasulullah (sallallahu-alaihi-wasallam), from Allah]**."** Therefore, all animals (like the Baheera and Saa'iba) that have been declared haraam by people (not Allah) are halaal. Only those animals are haraam, which Allah has made haraam.

Then, to stress that offerings are only for Allah, He says, **"So be it. And whoever honours Allah's signs, then this is due to the taqwa of hearts."** [verse 32] Verse 34, 36 and the other verses thereafter (till verse 38) repeat the law regarding offerings.

Verse 39 then commences a fresh topic viz. jihaad. Allah commands the Muslims to wage jihaad against the Mushrikeen who drove them out of their hearth and homes in Makkah merely because the Muslims proclaimed their belief in Tauheed. Allah also promises His assistance to the Muslims.

In verse 40, Allah speaks about the necessity for jihaad. Allah says, **"If it was not for the fact that Allah opposes some people with others, monasteries, churches and synagogues would be destroyed, as well as mosques wherein Allah's name is taken in abundance."** Allah says here that if the hand of the oppressors is not restrained by those whom they oppress, no place of worship would stand.

Allah then consoles Rasulullah (sallallahu-alaihi-wasallam) and sounds a warning to the kuffar when He says, **"If they deny you, then the nation of Nooh, the Aad and the Thamud also denied**

before them…" [verse 42]. Allah then rebukes the kuffar and also warns them of grave consequences when He says in verses 47 and 48, **"They want to hurry you with the punishment whereas Allah will never break His promise. Verily a single day with your Rabb is like a thousand years according to your count. Many were the towns that I had granted respite to although they were oppressive. Thereafter I seized them, and to Me shall be the return."**

Allah then encourages people to believe when He says, **"Say, 'Oh people! I am but a clear warner unto you."** [verse 49] Allah then conveys glad tidings to the believers when He says, **"As for those who believe and do righteous deeds, theirs shall be forgiveness and a bounteous provision."** [verse 50] With regard to those who reject Imaan, Allah says in verse 51, **"Those who make attempts to subdue Our verses shall be the dwellers of the Inferno."**

In verse 52, Allah makes mention of the reason for peoples' rejection of the Qur'aan. Allah says, **"It occurred to every messenger and prophet whom we sent before you, that whenever he recited, shaytaan cast doubts in** (the hearts of the people with regard to) **his recitation** (causing them to be averse thereto)**. However, Allah effaces the doubts that shaytaan casts and then consolidates His verses. Allah is All Knowing, The Wise."**

In the same regard Allah says in verse 112, **"Thus We have appointed for every Prophet an enemy who are devils from humans and jinn, who whisper to each other things that seem good but are intended to deceive."**

Allah then proceeds to sound warnings to the kuffar in verse 55, whereafter He conveys glad tidings to the believers and further warns the kuffar when He says, **Those who believe and perform righteous deeds will be in gardens of bounty. As for those who disbelieve and deny Our verses, theirs shall be a humiliating punishment."** [verses 56 and 57]

Allah then speaks about the rewards in both worlds for those who migrate solely for His pleasure. They are people who attest to Tauheed and who, if they have to fight the kuffar in jihaad, will emerge victorious. They will attain elevated ranks in the Hereafter

whether they die on the battlefield or at home. This subject is discussed from verse 58, where Allah says, **"We shall certainly provide a most splendid provision to those who migrate in Allah's path and are then martyred or die naturally..."**

Verse 60 cites the reason for the above, when Allah says, **"So be it. And Allah will surely help the one who is oppressed after he retaliates in proportion to the harm done to him."**

Allah then explains that He is capable of assisting the oppressed Mujahideen because His power is so immense that He **"enters the night into the day and enters the day into the night. And Allah is surely All Hearing, All Seeing."**

Allah repeats the refutation of shirk in tasarruf with the first logical proof in this Surah when He says, **"Do you not see that Allah sends the rains from the skies, causing the earth to flourish with greenery?..."** [verse 63]

The second proof is mentioned in verse 65, where Allah says, **"Do you not see that Allah has subjugated everything on earth for you..."**. This is followed by the third logical proof in verse 66, where Allah says, **"It is He Who gives you life, then gives you death, whereafter He will grant you life again.**

Verse 67 repeats the discussion that refutes shirk in actions and mentions that all the previous nations had stipulated rites that dictated that they make their offerings solely for Allah.

However, despite these clear proofs and elucidation, the Mushrikeen still do not desist from their deeds. Therefore, Allah rebukes them by saying, **"Besides Allah, they worship things regarding which Allah has not revealed any warrant, and about which they have no knowledge. The oppressors will have no helper."** [verse 71]

Allah the sounds another warning to the Mushrikeen when He says, **"Say, 'Should I inform you of something worse than this? The Fire! Allah has promised it for those who disbelieve. It is a terrible abode indeed."** [verse 72]

Then, by example, Allah illustrates the weakness and helplessness of the false gods so that people should realize that they cannot be summoned during times of distress, nor can any offerings be made to them. The similitude therefore disproves shirk in actions and in tasarruf. This is discussed in verse 73, where Allah says, **"Oh people! A similitude has been coined, so hearken thereto…"**

Allah then replies to the misconception that people had with regard to the Ambiya (A.S) and the angels. They felt that since these chosen servants of Allah were so close to Him, they must certainly possess the ability to tend to people's needs. Allah says, **"Allah selects messengers from the angels and from mankind. Verily Allah is All Hearing, All Seeing. He knows what is before them and what is behind them. All matters return to Allah."** Allah says that these members of His creation do not possess the divine attributes that He does. They can therefore not be summoned when in need, neither can offerings be made in their name.

Allah then repeats the message of the Surah when He says, **"Oh you who believe, bow, prostrate, worship your Rabb…"** [verse 77]. This command also directly refutes shirk in tasarruf and indirectly refutes shirk in actions.

Thereafter Allah encourages jihaad by saying, **"Strive for Allah with the endeavour that is His right."** Allah then concludes the Surah with mention of the creed of Hadhrat Ibraheem (A.S), thereby indicating towards a quoted proof for Tauheed.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah can be divided into two parts. The first part commences from the beginning of the Surah and terminates with the words **"…We shall let him taste of a painful punishment."** [verse 25] This part is primarily concerned with refuting shirk in tasarruf.

This part presents two logical proofs that refute shirk in tasarruf, the second one being a proof to the advent of Qiyamah as well. This part also contains three admonitions. The first admonition is later repeated in more detail.

The second part begins with the verse **"When We showed Ibraheem the location of the house…"** [verse 26] It terminates with the words **"Allah surely does not like every treacherous ingrate."** [verse 38] This part discusses shirk in actions and presents one quoted proof in refutation thereto. It discusses the topic under the following four headings:

1. Observe what Allah has forbidden.
2. Abolish whatever others have forbidden.
3. Fulfill the vows and offerings made in Allah's name.
4. Do not make vows and offerings to others.

After refuting the above two forms of shirk, Allah proceeds to permit jihaad against the Mushrikeen and also promises victory for the Muslims in the verse **"Permission has been granted to those who are under attack because they have been oppressed. Without doubt, Allah is Most Capable of rendering assistance to them…"** [verse 39]

The seventh ruku repeats the promise of assistance, whereafter the eighth and ninth rukus repeat the two central topics of the Surah together with logical proofs. The Surah then concludes with a similitude followed by a brief repetition of the central themes.

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SURAH MU'MINOON.

THE LINK BETWEEN SURAH MU'MINOON AND SURAH HAJJ.

BY NAME: Surah Hajj contains the verse addressed to Hadhrat Ibraheem (A.S) saying, **"And announce the hajj amongst the people, they will come to you on foot and on every lean camel, travelling from every distant road…"** [verse 27]. Surah Mu'minoon proceeds to describe that qualities of those Mu'minoon who arrive for the hajj.

BY CONTENT: **<u>The</u>** **<u>first</u>** link by content is that Surah Hajj warned about the Day of Qiyamah when it opens with the verse **"Oh people! Fear your Rabb. The earthquake of Qiyamah is a tremendous thing indeed."** Surah Mu'minoon now describes the people who will be saved on that fateful day as those who (1) perform salaah, (2) do not perpetrate shirk, and (3) do not oppress. These attributes are described from verses 1 to 9.

<u>The</u> **<u>second</u>:** Surah Hajj forbade forbidding animals and making offerings to others besides Allah. Surah Mu'minoon proceeds a step further by telling people that, when they were supposed to totally abstain from such deeds, they have rather added more customs and erroneous practices. Referring to this, Allah says in verse 63, **"And they have other deeds that they carry out besides this."**

A SUMMARY OF THE SURAH.

With regard to proofs, this Surah may be divided into two parts. The first part commences at the beginning and ends with verse 77, where Allah says, **"Till the time comes when We shall open unto them a door of severe punishment and they will be left totally bewildered."**

The second part begins with the words **"Allah is the One Who created your ears, eyes and hearts."** [verse 78] It terminates at the end of the Surah.

THE FIRST PART OF THE SURAH.

The beginning of this part mentions three factors that are conducive to salvation in the Hereafter. The first is to perform salaah, fear Allah and to be express humility in salaah. This is contained in verse 2, where Allah says, **"Those who are humble in their salaah..."**

The second factor is to abstain from shirk in beliefs and in deeds. This is contained in verses 3 and 4, where Allah says, **"And those who are averse to futility. And those who fulfill the act of paying zakaah..."**

The third factor is to abstain from all forms of injustice. This is discussed from the words **"And those who safeguard their**

private organs…” [verse 5] till verse 8, where Allah says, **“And those who give due regard to trusts and their pledges…”**

Thereafter Allah mention three logical proofs for Tauheed.

THE THREE LOGICAL PROOFS.

“We have certainly created man from a product of clay… (till the words) **…So Blessed be Allah, the Best of all creators.”** [verses 12 to 14] Allah describes how He created Hadhrat Aadam (A.S) from a product of clay and then created his progeny from the sperm. Allah’s great creative power is manifested by His brilliant creation of man, as He transforms man from stage to stage of his development. Allah is thus proven to be the Creator and must therefore be recognized as the only Helper.

The second proof is contained in the words, **“We have certainly created seven paths above you…** (till the words) **…bearing oil and gravy for those who wish to eat.”** [verses 17 to 20] In these verses Allah describes that He is not only the Creator of man, but of everything else as well. He created the skies, from which rain falls to irrigate the land, causing plants to flourish. He also created that like of the olive tree, which has innumerable benefits for man. Since Allah wields such tremendous power, no other must be summoned, nor should offerings be given in their names.

The third proof is discussed in verses 21 and 22, where Allah says, **“There is certainly a lesson for you in the animals. We give you a drink from their bellies, there are many benefits for you in them, and you even eat for them. You are even carried on them and on ships.”** Since Allah has granted man these bounties, he should be recognize Allah as his helper and Benefactor. He should only supplicate to Allah and make offerings to Him only.

Allah then enumerates six quoted proofs for Tauheed.

THE SIX QUOTED PROOFS.

1. This is contained in the incident of Hadhrat Nooh (A.S), which begins with verse 23 and ends with verse 30. Allah quotes him as

saying, **"Oh my people! Worship Allah. There is no deity for you besides Him. Do you not fear?"**

2. This proof also refutes shirk in tasarruf and is discussed from verse 32 till verse 43. The incident concerns Hadhrat Hood (A.S). Allah quotes him as telling his nation, **"Worship Allah. There is no deity for you besides Him. Do you not fear?"**

3. **"Thereafter** [between Hadhrat Hood (A.S) and Hadhrat Moosa (A.S)] **We sent Our messengers in succession** (all with the message of Tauheed)**. Whenever a messenger came to his nation, they denied him. So We brought one nation after the other and made them mere fables. May the disbelieving nations be distanced!"** [verse 44]

4. The incident of Hadhrat Moosa and Haaroon (A.S) is mentioned as the next proof. This epic is discussed from verses 45 to 49, where Allah says, **"Thereafter We sent Moosa and his brother Haroon with Our signs and a manifest proof...** (till the words) **...We had certainly granted Moosa the Book so that they may be guided."**

5. **"And We made the son of Maryam and his mother a sign..."** [verse 50] Hadhrat Maryam (A.S) and her son, Hadhrat Isa (A.S), were a sign of Allah's power. While still an infant he told the people, **"And Without doubt Allah is my Rabb and your Rabb, so worship Him. This is the straight path."** [Surah Maryam verse 36]

6. By negating shirk in actions, Allah addresses the Ambiya (A.S) saying, **"Oh you messengers! Eat from the pure things and do good deeds. Verily I am Aware of what you do."** [verse 51] This verse indirectly commands people [by means of the Ambiya (A.S)] not to declare as haraam those things that Allah has made pure and halaal. It also tells them not to make offerings in the names of others.

Pertinent to all of the above proofs, Allah says, **"Without doubt, this way of yours is one and I am your Rabb, so fear Me."** [verse 52] This verse tells us that all the Ambiya (A.S) preached the common message of Tauheed, telling people that they should only rely on Allah and that all their offerings should be for Him only.

The rest of the first part then contains admonitions. The three factors discussed at the beginning of the Surah are then repeated. Humility in salaah for fear of Allah is mentioned in the verse, **"Verily those who are fearful of their Rabb's awe…"** [verse 57]

Thereafter, abstinence from shirk is contained in verse 59 (**"And those who do not ascribe partners to their Rabb…"**), and the third factor (abstaining from injustice) is mentioned in verse 60, where Allah says, **"And those who spend of what they have been granted and whose hearts…"**

THE SECOND PART OF THE SURAH.

This part contains the following four logical proofs that refute shirk in actions:

1. **"Allah is the One Who created your ears, eyes and hearts. Seldom is it that you show gratitude…** (till the words) **…Do you not understand?"** [verses 78 to 80]. Allah has granted unique characteristics to all His creation. He alternates the night and the day and regulates their duration. Man should ponder over His attributes and favours, show gratitude to Him and recognize Him to be the Only deity and Helper.

2. The Mushrikeen are forced to admit that Allah is the only Creator and Master of the universe. Allah says in verse 84, **"Say, 'To whom belongs the earth and whoever is therein, if you know? They will soon reply, 'It all belongs to Allah!' Say, 'Will you not take heed?"**

3. **"Say, 'Who is the Rabb of the seven heavens and the tremendous Throne? They will shortly reply, 'It all belongs to Allah.' Say, 'Do you not fear?"**

4. **"Say, 'In whose grasp is the control of all things? Who is it that can offer refuge, while none can provide refuge against Him, if you know? Shortly they will say, 'It all belongs to Allah.' Say, 'Then whence have you been bewitched?"**

The above three proofs are admissions by the Mushrikeen. Even they are forced to admit to these facts. Each of the above verses contains a reproach to the Mushrikeen as well. Allah asks them that if they attest to these facts, why do they not take heed? Why do they not fear Allah, and why do they not take Him as their deity?

The subsequent verses contain admonitions, warnings and glad tidings. Amongst these verses, Allah mentions the method of propagation when He says, **"Resist evil with that which is best** (i.e. clearly, in soft tones)**."** [verse 96]

The concluding verses of the Surah recap the gist of the Surah, when Allah says, **"Exalted be Allah, the Sovereign, the Truth. There is no deity besides Him. He is the Rabb of the Glorious Throne."** [verse 116] Therefore none must be regarded as a deity, neither should offerings be made to any other.

Allah then warns of the consequences in the Hereafter when He says, **"Him who calls on another deity with Allah has no proof therefor. His reckoning is with Allah. The fact of the matter is that the disbelievers will not succeed."** [verse 117]

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SURAH NOOR.

THE LINK BETWEEN SURAH NOOR AND SURAH MU'MINOON.

BY NAME: The opening verse of Surah Mu'minoon stated, **"The believers have truly succeeded..."** Verse 35 of Surah Noor says, **"Allah is the Light of the heavens and the earth."** It is the light of Tauheed that illuminates the heavens and the earth and the Mu'minoon attain success by means of this light of Tauheed.

BY CONTENT: Surah Mu'minoon proved by means of logical and quoted proofs that none besides Allah can be summoned for assistance, nor can offerings be made others. The gist of this is summarized in verses 116 and 117, where Allah says, **"Exalted be**

Allah, the Sovereign, the Truth. There is no deity besides Him. He is the Rabb of the Glorious Throne. Him who calls on another deity with Allah has no proof therefor. His reckoning is with Allah. The fact of the matter is that the disbelievers will not succeed."

Surah Noor tells of how the Mushrikeen and the munafiqeen tries to smear Rasulullah (sallallahu-alaihi-wasallam)'s name so that people lose confidence in him and forsake their belief in Tauheed. Surah Noor exonerates Hadhrat A'isha (R.A) from the slander that was leveled against her, due to which the honour of Rasulullah (sallallahu-alaihi-wasallam) was also preserved.

A SUMMARY OF THE SURAH.

Surah Noor can be divided into two parts. The first part commenced at the beginning of the Surah and terminates with verse 57, where Allah says, **"...What an evil return it will be!"** This part consists of the following topics:

- An introduction.
- Encouragement towards the Qur'aan.
- Four injunctions pertaining to social reform.
- A warning to the slanderers.
- Six laws regarding social reform.
- The enmity of the munafiqeen towards Tauheed, due to which the besmirching campaign started.
- One quoted and three logical proofs of Tauheed.

The second part begins with the words, **"Oh you who believe, your slaves and your children who have not yet come of age must seek permission (to enter) on three occasions..."**[verse 58] It concludes at the end of the Surah. The following subjects are discussed in this part:

- Three injunctions pertaining to social reform.
- A comparison between the deeds of the sincere Mu'mineen and those of the munafiqeen.
- Respect towards Rasulullah (sallallahu-alaihi-wasallam).
- Another mention of Tauheed, due to which the munafiqeen started their libel campaign.

The Surah commences with the words, **"This is a Surah that We have revealed, that We have ordained, and revealed clear verses therein so that you may take heed."** This verse serves as an introduction and also encourages a positive response towards the Qur'aan. This encouragement is repeated twice again thereafter.

Allah then makes mention of four injunctions that will reform social behaviour by ridding the society of the adultery and slander. These are:

1. The punishment for adultery, viz. **"The adulterer and adulteress should both be given a hundred lashes..."** [verse 2]

2. **"An adulterer should only marry an adulteress or an idolatress. And an adulteress should only be married by an adulterer or an idolator..."**

3. The punishment for slandering a person with adultery, viz. **"As for those who slander chaste women without presenting four witnesses, you should lash them eighty lashes and never accept their testimony ever again..."** [verse 4]

4. The law regarding those who accuse their wives of adultery. This is discussed from verse 6, where Allah says, **"Those who slander their wives and only have themselves as witness..."**

Thereafter, from verse 11 (**"It was indeed a group from you that brought the slander..."**) till verse 22, (**...Allah is Most Forgiving, Most Merciful."**), Allah rebukes the following categories of people:

- Those who were actively involved in the slander campaign. They are censured in verse 11, where Allah says, **"It was indeed a group from you that brought the slander..."**

- Those Muslims who heard the slander and did not say anything to refute it. They are reproached with the words, **"Why did the believing man and women not think favourably of**

themselves when they heard about it, and say, 'This is an apparent defamation!'?" [verse 12]

- Those Muslims who, being influenced by the munafiqeen, took a small part in the slander campaign. This group of Muslims is reprimanded from verses 15 and 18, where Allah says, **"When you gossiped about the matter with your tongues...** (till the words) **... Allah is All Knowing, The Wise."**

With reference to the first group, Allah then warns in verse 19, **"There shall be an excruciating punishment in this world and in the Hereafter for those who love immorality to spread amongst the believers."**

Verse 22 (**"The high ranking and wealthy ones amongst you..."**) advises Muslims to continue behaving cordially towards those Muslims who erred by involving themselves in the slander campaign after they had repented.

Allah then proceeds to warn the first group of slanderers about the consequences of their deeds in both the worlds. This warning is contained from the words **"Those who slander unwary, chaste believing women...** (till the words) **...Allah is verily the Truth and the One who discloses matters."** [verses 23 to 25]

A description of traits and characteristics of the and evil people is then given in verse 26, where Allah says, **"Unchaste women are for unchaste men and unchaste men are for unchaste women. Pure women are for pure men and pure men are for pure women..."**

Thereafter Allah proceeds to mention six laws whereby the social atmosphere can be reformed and purified. These are:

I. **"Oh you who believe, do not enter any home besides your own till you have acquired permission and greeted the inhabitants..."** [verse 27] However, verse 29 excludes seeking permission to enter public places, when Allah says, **"There is no harm if you enter uninhabited homes that contain benefit for you..."**

II. **"Tell the believing men that they should lower their gazes and protect their chastity** (so that they do not look at strange women, thereby saving themselves from sin)**..."** [verse 30]

III. **"And tell the believing women..."** [verse 31] This verse contains the following four instructions for women:

- **"they should lower their gazes..."**
- **"...preserve their chastity."**
- **"They must not expose their beauty, except what becomes apparent therefrom."** They should conceal their entire body from people. They may only expose their hands, feet and faces to close relatives.
- **"They should also not strike their feet on the ground to reveal the beauties that they conceal."**

IV. **"Marry those from you who are unmarried and those slave men and women who are righteous ..."** [verse 32]
V. **"You should enter into the contract of 'kitaabah,' with those slaves of yours who desire to enter therein if you know of any good in them..."** [verse 33]
VI. **"And do not force your slave women into prostitution..."** [verse 33] If this part of the verse applies to not preventing slave women from marriage, it will fall under the purport of the fourth injunction above. It will then only serve as an emphasis.

Allah then repeats the encouragement towards responding positively to the Qur'aan when he says, **"We have surely revealed clear laws to you, some narratives of those who passed before you, and an advice for those who have taqwa."** [verse 34]

"Allah is the Light of the heavens and the earth. The example of His Light is like..." [verse 35] In this verse Allah describes Tauheed by means of a similitude. The entire universe is maintained solely by His divine attributes and due to His control. Allah then proceeds to cite one quoted proof and three logical proofs to substantiate the belief in Tauheed.

The quoted proof in contained in verse 36, where Allah describes certain bondsmen of His who are constantly engaged in supplicating to Him only and do not ascribe partners to Him. A question may then

be raised with regard to the plight of those kuffar who also engage in Allah's worship. By way of an example Allah dispels this doubt in verse 39, where He says, **"The deeds of the disbelievers is like a mirage on a barren plain that a thirsty person thinks to be water. Till, when he approaches it, he finds nothing."** Due to their disbelief and shirk, the kuffar and Mushrikeen will not be rewarded for their good deeds in the Hereafter.

The first logical proof to the concept of Tauheed mentioned in verse 35, is presented in verse 41, where Allah says, **"Do you not see that everyone in the heavens and the earth** (animate and seemingly inanimate) **glorifies Allah, including the birds with their wings spread out..."** All these things glorify Allah and remain far removed from shirk. Allah concludes this proof by saying, **"To Allah belongs the dominion of the heavens and the earth, and to Him shall be the return."** [verse 42] Allah is the Supreme Controller of all the creation and only He must be regarded as the Helper.

The second logical proof is mentioned in verses 43 and 44, where Allah says, **"Do you not see that Allah wafts the clouds, then condenses them and stacks them in layers, after which you will see rain falling from between them? Then, from the mountainous clouds in the sky, Allah showers down some ice..."** In addition to this **"Allah orchestrates the alternation of the night and the day."** All this proves that Allah is in control of everything.

Allah then cites the third proof when He says, **"Allah created every creature from water."** [verse 45] Despite the similarity in origin, Allah has made every creature unique in it's characteristics and appearance. This fact displays Allah's immense power of creation and might. Only He is able to fulfill the needs of His creation.

Allah then repeats the encouragement towards the Qur'aan for the second time after it was mentioned at the beginning. Allah says in verse 46, **"We have certainly revealed clearly explicit signs..."**

Allah says in verse 47, **"They say, 'We believe in Allah and the messenger and we obey.' Thereafter a group from them turns away. These are not believers."** From this verse till the end of verse 50, Allah describes those people who claimed to be Muslims,

but wee actually munafiqeen because they flagrantly flouted the clear commands of Rasulullah (sallallahu-alaihi-wasallam).

Thereafter Allah describes the antithesis of these people when He speaks of the sincere Mu'mineen from the words **"When the believers are summoned to appear before Allah and His messenger so that he may pass judgement between them, all they say is, 'We hear and we obey.' These are the successful ones."** [verse 51] The true Mu'mineen respond totally to the commands of Allah and are prepared to sacrifice everything for the cause of Islam.

Allah then reproaches munafiqeen when He says, **"They swear solemn oaths in Allah's name saying...** (till the words) **... The messenger is only responsible for clear propagation."** [verses 53 and 54]

Thereafter Allah conveys glad tidings to the Mu'mineen when He says, **"Allah has promised those of you who believe and do good deeds...** (till the words) **...so that mercy be shown to you."** [verses 55 and 56] The phrase **"Those who are ungrateful thereafter are disobedient indeed"** has been mentioned incidentally before Allah sounds a warning to the kuffar when He says, **"Never think that the disbelievers can escape on earth. Their abode is Jahannam. What an evil return it will be!"** [verse 57]

THE SECOND PART OF THE SURAH.

This part begins by mentioning three laws whereby social reform may be enacted. These are:

A. The command that slaves and understanding children not be permitted in one's room without permission during three times when people are usually not fully dressed. This injunction is contained in verse 58, where Allah says, **"Oh you who believe, your slaves and your children who have not yet come of age must seek permission (to enter) on three occasions..."**

B. The advice to old women to exercise caution when relaxing hijaab even though they are permitted not to wear excess clothing for

reasons of hijaab. This is mentioned in verse 60, where Allah says, **"There is no sin on those women who are sitting and have..."**

c. The permission to enter other peoples' homes when necessary. This is mentioned in verse 61, which begins with the words, **"There is no harm for the blind, the paralysed..."**

Allah then says, **"Thus does Allah explain injunctions to you so that you understand."**

Allah then draws a comparison between the Mu'mineen and the munafiqeen in verse 62, when He says, **"The believers are those who believe in Allah and his apostle and..."** Allah describes the Mu'mineen as people who are totally obedient to Allah and His Rasul (sallallahu-alaihi-wasallam). Even when they required by necessity to excuse themselves from participation in jihaad, they first seek permission from Rasulullah (sallallahu-alaihi-wasallam).

Together with a warning and reproach, Allah then speaks about showing respect to the Prophet (sallallahu-alaihi-wasallam), when He says, **"Do not make the calling of the messenger amongst yourselves like your calling to each other...."** [verse 63]

Allah then speaks about the craftiness of the munafiqeen, when He says, **"Allah certainly knows those of you who stealthily slip away."** The munafiqeen used to slip away from Rasulullah (sallallahu-alaihi-wasallam)'s gathering without asking for permission. In fact, they sought every opportunity to do so.

Allah then concludes with the assertion of Tauheed, due to which the munafiqeen raised the slander campaign. Allah says, **"Lo! Verily to Allah belongs whatever is in the heavens and the earth. Allah certainly knows your condition. On the day when they shall return to Him, He will inform them of what they did. Allah has knowledge of all things."**

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SURAH FURQAAN.

THE LINK BETWEEN SURAH FURQAAN AND SURAH NOOR.

BY NAME: Allah declares in Surah Noor, **"Allah is the Light of the heavens and the earth."** The light of Tauheed illuminates the universe and keeps it in existence. Allah begins Surah Furqaan by saying, **"Blessed indeed is the Being Who revealed the Criterion (Furqaan) upon His bondsman so that he may be a warner to the universe."** Allah revealed the Furqaan (the Qur'aan, which is the Criterion between right and wrong) so that this light of Tauheed may be elucidated. It may also be said that this light of Tauheed will itself distinguish right from wrong.

BY CONTENT: From Surah Kahaf the message was made clear that Allah is the Creator, Controller and Master of the universe. He requires no deputy, neither has He vested any of this power in any of his creation. Therefore, ***only*** He is the Supreme Deity and Helper. Only He should be summoned in all adversities and offerings can only be made for Him.

Surahs Furqaan and Saba now discuss the result of the above i.e. the fact that Allah is the source and fountainhead of all blessings. Therefore, blessings and good fortune should only be sought from Him.

A SUMMARY OF THE SURAH.

The main assertion of this Surah is that Allah is the source of all blessings in this world and in the Hereafter. This assertion is stated in the following three verses of the Surah:

1. **"Blessed indeed is the Being Who revealed the Criterion upon His bondsman…"** [verse 1]
2. **"Blessed is that Being Who, if He willed, would have granted you better bounties than this…"** [verse 10] After both of the above verses, the fact is proven that Allah confers blessings in this world.

3. **"Blessed is the Being Who created gigantic stars in the sky…"** [verse 61] After this verse it is proven that Allah is the only source of blessings in the Hereafter as well.

This Surah concentrates mainly on logical proofs, while quoted proofs have only been alluded to. There are therefore thirteen detailed logical proofs to prove the assertion of the Surah, and seven brief quoted proofs. Seven objections have also been mentioned.

THE LOGICAL PROOFS.

1. **"the Being Who revealed the Criterion upon His bondsman so that he may be a warner to the universe."** Allah revealed a treasure of blessings in the form of the Qur'aan. The blessings contained therein extend from this world, into the Hereafter.

2. **"The One to Whom belongs the Kingdom of the heavens and the earth, Who has not taken any son, has no partner in the Kingdom…"** [verse 2]

3. Most blessed is He Who **"has created everything, and then meticulously perfected them."** [verse 2]

Allah then mentions in verse 3, **"Besides Him they adopt deities who cannot create anything, but have themselves been created. They have no power to effect any harm nor any benefit to themselves, and do not have any power over life, death or resurrection."** Within this verse, Allah mentions the fourth proof.

4. This fourth proof is that Allah is the Only One Who can create, can effect harm and benefit, and has the power to give life, death and to resurrect.

Verse 4 contains the first objection raised by the Mushrikeen. Allah says, **"The disbelievers say, 'This** (belief that only Allah is the fountainhead of all blessings) **is merely a lie that he** [Rasulullah (sallallahu-alaihi-wasallam)] **has contrived…"** The second objection was that they said that **"other people have assisted him"** to invent this belief and the Qur'aan.

The third objection was that they said that the Qur'aan was **"Fables of the old men that he has had written and which are recited to him morning and evening."**

5. Allah replies to all these objections with the fifth logical proof when He says, **"The One Who knows the secrets of the heavens and the earth has revealed it."** The Qur'aan and the beliefs that it contains are not concoctions, not fables, but the revealed truth from Allah. Since Allah is the Knower of the unseen, it follows that all blessings can only proceed from Him. The remaining logical proofs will be mentioned with the quoted proofs because they appear with those verses.

Verse 7 mentions the fourth objection raised by the kuffar, when they said, **"What is the matter with this messenger that he eats food and walks in the marketplace?"** They claimed that a prophet had to be an angel.

They then said that even if Rasulullah (sallallahu-alaihi-wasallam) was to be a human, **"Why is an angel not sent with him to be a warner alongside him** (and to attest to his apostleship)**?"** This part of verse 7 contains the fifth objection.

The sixth objection is mentioned in verse 8, where Allah quotes them as saying, **"Or why is a treasure not cast to him or why does he not have an orchard from which he may eat** (because a prophet ought to be an affluent person)**?"** The replies to each of these objections will follow soon in the Surah in reverse order.

With regard to these objections, Allah says in verse 8, **"The oppressors say, 'You are merely following a bewitched man!"**

Allah then repeats the central theme of the Surah in verse 10 and also replies to the sixth objection when He says, **"Blessed is that Being Who, if He willed, would have granted you better bounties than this, by way of gardens beneath which rivers flow and He would have made palaces for you."** Allah could have granted Rasulullah (sallallahu-alaihi-wasallam) numerous bounties in this world, but the bounties of the Hereafter are mush superior.

Allah then sounds warnings from verse 11 to verse 14. Glad tidings of bounties in the Hereafter follow thereafter in verses 15 and 16.

Further warnings follow from the words, **"The day when they, together with those whom they worship besides Allah, will be gathered together…** (till the words) **…We shall inflict a grievous punishment on those of you who are oppressive."** [verse 17 to 19]

In these verses, Allah also stresses the main theme of the Surah. Whereas the kuffar and Mushrikeen worshipped their gods, thinking that they were the sources of blessings, the very same gods will declare on the Day of Qiyamah that they were never worthy of worship, nor were they sources of blessings.

Verse 20 replies to the fourth objection when Allah says, **"All the messengers that We sent before you used to eat food and walk in the marketplaces. We have made some of you as trials to others. Will you persevere? Your Rabb is Ever Watchful."** Allah says here that all the previous Ambiya (A.S) were also human beings, like Rasulullah (sallallahu-alaihi-wasallam). This has been the practice of Allah.

The fifth objection is repeated with a slight addition in verse 21, where Allah says, **"Those who do not aspire to meet Us say, 'Why are angels not sent to us** [to confirm the apostleship of Rasulullah (sallallahu-alaihi-wasallam)] **or why do we not see our Rabb** [so that He could directly order us to follow Rasulullah (sallallahu-alaihi-wasallam)]**?"**

Allah replies to this request when He says, **"There shall be no glad tidings for the criminals on that day that they see the angels…"** [verse 22] Even if the angels have to be shown to them, it will be of no use to them. If they then refuse to accept, they will suffer an agonizing punishment.

Verse 24 conveys glad tidings for the people of Jannah, while verses 25 to 30 warn about the consequences of the Hereafter. These verses commence with the words **"Call to mind the day when the sky will be rent asunder…"** They terminate with the words, **"The messenger will say, 'Oh my Rabb! My people have ignored this Qur'aan."**

Thereafter Allah says **"Thus have We appointed from the criminals an enemy for every prophet. Your Rabb suffices as a Guide and a Helper."** [verse 31]

The seventh objection of the kuffar is mentioned in verse 32. Allah says, **"The disbelievers say, 'Why is the entire Qur'aan not revealed to him at once?"** They claimed that the gradual revelation of the Qur'aan belied fabrication of the same. Allah replies to this by saying, **"We have revealed it in this manner so that your heart may be strengthened thereby..."**

After replying to the seven objections, Allah says **"Whenever they pose ridiculous questions to you, We reveal the precise reply to you with explicit clarity."** [verse 33]

Verse 34 then warns people further when Allah says, **"Those who shall be resurrected on their faces will certainly be in the worst of predicaments and most deviated from the path."**

THE QUOTED PROOFS.

Allah also sent all the previous Ambiya (A.S) to this world with the same message of Tauheed, telling people that ***only*** Allah is the fountain head of all blessings and fortune. They were destroyed when they rejected this belief. Allah presents the first quoted proof as the incident of Hadhrat Moosa (A.S). This epic begins with verse 35, where Allah says, **"Verily We gave the Book to Moosa and made his brother Haaroon a minister to him..."** These verses also serve to warn people of the consequences of disbelief in this world.

The second quoted proof comes from the incident of Hadhrat Nooh (A.S), which is mentioned in verse 37. Thereafter Allah quotes the third till the sixth proof in verses 38 and 39, when He says, **"We also annihilated the Aad, the Thamud, the people of the well and numerous nations between them. We have coined similitudes for each of them and demolished each one of them."**

The seventh proof is mentioned in verse 40, where Allah says, **"These people have certainly passed the town that was showered by a devastating rain. Have they not seen it?"**

Thereafter Allah reproaches and warns the kuffar when He says, **"When they see you they only seek to ridicule you (by saying), 'Has Allah sent him as a messenger? He would have led us away from our gods if we had not persevered with them…** (till the words) **…They are merely like animals, but even more astray."** [verses 41 to 44]

Allah the mentions the sixth logical proof to substantiate the assertion of the Surah. Allah says that the extension and reduction in the length of shadows occur solely by Allah's will. This is contained from verse 45, where Allah says, **"Do you not see how your Rabb spreads the shadow…"**

The seventh logical proof begins with the words **"Allah is the One Who has made the night as a garment…"** [verse 47], whereafter Allah speaks of the eighth logical with the words, **"He is the One Who sends the winds as a conveyer of glad tidings ahead of His mercy. And He sends from the skies water that purifies so that We revive dead land thereby and so that We give drinking water to Our creation from the animals and many people."** This verse proves that Allah is the Only One Who showers these blessings on people.

Another manifestation of Allah's grandeur is expressed in verse 53, where He says, **"It is Him Who has merged two seas, the one being sweet and quenching, while the other is salty and bitter. He has created between them a barrier that acts as an impregnable veil."**

Another exposition of Allah's greatness is mentioned in verse 54. Allah says, **"It is He Who has created man from water, appointing for him relatives by blood and relatives by marriage…"** To create the best of creation from something as insignificant as water is indeed a great feat, which is only possible by Allah. Allah has then created relatives for each person.

All the above attributes of Allah prove that He is indeed the only one who can extend blessings and good fortune to people. Thereafter Allah mentions the gist of the above proofs when He says, **"Besides Allah they worship things that do not benefit them, nor harm them."** [verse 55] Even though it has been proven that only Allah is

the source of blessings, the Mushrikeen still choose to consider others as fountainheads of good fortune.

The Mushrikeen wanted Rasulullah (sallallahu-alaihi-wasallam) to show them whatever miracle they desired. However, miracles are from Allah only. He decides what miracle a prophet should display and also when the miracle should take place. Allah says to Rasulullah (sallallahu-alaihi-wasallam), **"We have only sent you as a conveyer of glad tidings and a warner."** [verse 56]

However, many of the Mushrikeen still refused to believe and continued to harass Rasulullah (sallallahu-alaihi-wasallam). Allah consoles him by saying, **"Rely only on The Living, Who cannot die and glorify His praises. Allah suffices as the Knower of His bondsmen's sins."** [verse 58]

The eleventh logical proof to establish the original assertion of the Surah is mentioned in verse 59, where Allah describes Himself as **"Him Who created the heavens, the earth and whatever is between them in six days, and then rose to the Throne…"**. Allah is in control of the universe and every matter that occurs therein. He has not vested this authority in any other being. Therefore, only He should be worshipped and regarded as the source of all good.

Thereafter another objection of the Mushrikeen is mentioned. Allah says in verse 60, **"When they are told, 'Prostrate to Rahmaan** (Only)**,' they say, 'What is Rahmaan? Should we prostrate to what you command us?' Their thatred then only increases."**

Allah then reiterates the original assertion of the Surah, adding the twelfth logical proof thereto. He says, **"Blessed is the Being Who created gigantic stars in the sky and placed the sun and the luminous moon therein."**

Just as Allah is the Only One Who confers blessings to people in this world, it will only be His Who can do the same in the Hereafter. Therefore, Allah proceeds to describe those people who will receive the blessings of the Hereafter from Him (**"Rahmaan's bondsmen"**).

As an introduction to the discussion on **"Rahmaan's bondsmen,"** Allah mentions the thirteenth logical proof. He says, **"It is Him Who**

has appointed the night and the day in succession for the one who intends to take heed or intends to be grateful."

Allah describes eight attributes of His pious bondsmen from the words **"Rahmaan's bondsmen are those who walk on earth in humility...** (till the words) **...and make us leaders of the pious."** [verses 63 to 74]

Allah then makes mention of the bounties that He will confer on these people in the Hereafter. Allah says, **"These people, due to their steadfastness, shall be rewarded with balconies, where they will receive prayers of eternal life and peace. They will abide therein forever. It is surely a beautiful residence and abode."** [verses 75 and 76]

The concluding verse of the Surah then warns people of consequences in this world, when He says, **"Say, 'My Rabb would not concern Himself with you if it had not been for your supplication. You have surely denied and the consequences will shortly be realized."**

In short, the message of the Surah is as follows: The source of all blessings is that Allah Who revealed the Furqaan, Who is the Master of the Universe, the Creator of everything, the One Who can effect benefit and harm. Only He can grant life and death, has knowledge of the unseen, and has control over all matters in the universe.

However, despite clear and evident proofs, the Mushrikeen, due to their obstinacy and rebelliousness, still choose to write the Qur'aan off as tales and concoctions. They fail to realize that it was revealed by the Knower of the unseen.

The kuffar also demanded to know why Rasulullah (sallallahu-alaihi-wasallam) ate and drank like any human and why was an angel not rather sent as a prophet. At least, they demanded, an angel should be sent with him to attest to his apostleship. They also demanded that a prophet must be a person who possesses abundant riches and wealth.

Allah replies by saying that all the previous Ambiya (A.S) were humans who ate and drank. Allah also tells tem that the descent of angels would not be a source of good for them, and that Allah could

grant Rasulullah (sallallahu-alaihi-wasallam) much more wealth than they required him to possess. However, Allah, in His infinite wisdom, has decided to rather confer the innumerable bounties of the Hereafter to Rasulullah (sallallahu-alaihi-wasallam), since these are much better.

The Mushrikeen also demanded that the Qur'aan be revealed all at once. Allah replied by telling them that He reveals it gradually so that it could be source of recourse and support for Rasulullah (sallallahu-alaihi-wasallam). Judging by the replies, it is clear that the objections raised by the Mushrikeen were futile and senseless. However, if they ever have to raise further objections, Allah would always provide the necessary replies for Rasulullah (sallallahu-alaihi-wasallam).

If, after all the various proofs and effective replies from Allah, people still refuse to believe that only Allah is man's True Benefactor, then they should be warned of the devastating consequences that overtook the Aad, the Thamud, the people of Fir'oun, the people of Hadhrat Shu'aib (A.S), and all the other previously destroyed nations. They were all destroyed because they refused to believe in the same thing.

A BRIEF SYNOPSIS OF THE SURAH.

- The primary assertion of the Surah is repeated thrice.
- Thirteen logical proofs are mentioned to prove this assertion.
- Seven quoted proofs are also presented.
- Replies are given to seven objections concerning the assertion.
- Reproaches and warnings are sounded.
- Consolation is offered to Rasulullah (sallallahu-alaihi-wasallam).
- A description of Allah's pious bondsmen is given.

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SURAH SHU’ARAA.

THE LINK BETWEEN SURAHS SHU’ARAA AND FURQAAN.

BY NAME: Allah says in Surah Furqaan, **“Blessed indeed is the Being Who revealed the Criterion (Furqaan) upon His bondsman so that he may be a warner to the universe.”**

He mentions in Surah Shu’araa, **“Only deviated people follow the poets (the Shu’araa).”** Since Allah has revealed the Qur'aan to elucidate the belief that He is the only source of blessings, it cannot be the work of any poet because the Mushrikeen poets are all deviated people.

BY CONTENT: Surah Furqaan proves that ***only*** Allah is the fountainhead of all blessings. The Surah proves this using thirteen detailed logical proofs, but only seven brief quoted proofs. Now Surah Shu’araa proves the assertion using detailed quoted proofs, with only one logical proof.

A second link: The concluding verse of Surah Furqaan reads, **“You have surely denied, and the consequences** (punishment) **will shortly be realized.”** Before Surah Shu’araa begins to recount the narratives of the previously destroyed nations, Allah says in verse 6 that, due to their rejection, the Mushrikeen of Makkah will also suffer the same plight as the disbelieving nations before them, who will be mentioned later in the Surah.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following topics:

- An introduction with some encouragement in verse 2 - **“These are the verses of the Clear Book.”**

- Consolation to Rasulullah (sallallahu-alaihi-wasallam) in verse 3 - **“It seems like you will destroy yourself because they are not believing.”**

- Rebuking the rejectors and warning them of the grievous consequences they are bound to face in this world - **"Whenever any new advice from Rahmaan comes to them, they are averse thereto. They have certainly denied, so shortly the news of what they used to mock at will come to them."** [verses 5 and 6]

- One logical proof in verse 7 - **"Have they not seen the earth and how We cause every impeccable species to grow therein?..."**

- Seven detailed quoted proofs, which are contained from the following verses:

    1. **"When your Rabb called Moosa..."** [verse 10]
    2. **"Recite to them the incident of Ibraheem..."** [verse 69]
    3. **"The people of Nooh denied the apostles..."** [verse 105]
    4. **"The Aad denied the apostles..."** [verse 123]
    5. **"The Thamud denied the apostles..."** [verse 141]
    6. **"The nation of Loot denied the messengers..."** [verse 160]
    7. **"The people of Aykah denied the messengers..."** [verse 176]

Thereafter, Allah declares, **"Without doubt, this is a revelation from the Rabb of the universe."** [verse 192] This verse is related to verse 5, where Allah says, **"Whenever any new advice from Rahmaan comes to them, they are averse thereto."** The verse (192) also serves as a proof stemming from revelation.

Allah then mentions two more quoted proofs in the following verses:

- **"Indeed, it received mention in the scriptures of the earlier nations."** [verse 196]
- **"Is it not sufficient proof to them that the scholars of the Bani Isra'eel have knowledge thereof?"** [verse 197]

The first of the two objections raised by the Mushrikeen is replied to in verse 210, where Allah says, **"The shayateen do not reveal the Qur'aan..."**

Thereafter Allah mentions the gist of what has been already mentioned. This is stated as the following four points:

A. **"Do not call to another god besides Allah, for then you will be of the punished ones."** [verse 213]

B. **"Warn your closest relatives."** [verse 214]

C. **"And be humble to those believers who follow you."** [verse 215]

D. **"Rely on the Mighty, the Most Merciful…"** [verse 217]

The reply to the above objection is completed in verse 221, where Allah says, **"Shall I inform you of the one upon whom the shayateen descend?…"**

Allah then replies to another objection raised by the Mushrikeen when, in verse 224, He says, **"Only deviated people follow the poets."**

The above may be summarized as follows: "These are the explicit proofs of Tauheed. However, if they refuse to accept it, then you [Oh Rasulullah (sallallahu-alaihi-wasallam)] should not destroy yourself by grieving over them. If We will, We can force them into submission, but forced belief is not desired. Since these people reject every new proof that is presented, they should prepare themselves to face the consequences that also afflicted the previous nations.

Can they not see all the beneficial things that We have created for them on earth? Although there are many more ways to prove Tauheed, this one will suffice. Whoever will ponder over this will realize that only Allah is man's Prime Benefactor. In fact, people should learn a lesson from the incidents of the people of Fir'oun, the Aad, the Thamud, the nation of Hadhrat Loot (A.S) and the people of Aykah.

Allah's messengers preached the message of Tauheed to these nations and told them that blessings and good fortune can only be attained from Allah. However, they refused to accept and were destroyed. These various quoted proofs establish the fact that

blessings are only from Allah, not from the shayateen, neither from poetry.

A MORE DETAILED SUMMARY OF THE SURAH.

This Surah contains the following topics:

- Consolation to Rasulullah (sallallahu-alaihi-wasallam).
- A reproach and warning for the rejectors.
- A logical proof.
- Seven detailed quoted proofs.
- A proof pertaining to revelation.
- Another two quoted proofs.
- Replies to two objections raised by the Mushrikeen.

Allah commences the Surah with an introduction that doubles to encourage people to adopt a positive attitude towards the Qur'aan. Allah says, **"These are the verses of the Clear Book."** [verse 2] Allah then proceeds to console Rasulullah (sallallahu-alaihi-wasallam) by saying, **"It seems like you will destroy yourself because they are not believing."** [verse 3]

Allah then reproaches the kuffar and also warns them of the worldly consequences of their behaviour. He says, **"Whenever any new advice from Rahmaan comes to them, they are averse thereto. They have certainly denied, so shortly the news of what they used to mock at will come to them."** [verses 5 and 6] i.e. They will soon suffer the fate of the previous nations.

Allah then says, **"Have they not seen the earth and how We cause every impeccable species to grow therein?..."** Allah discusses a logical proof in this verse by telling people that the way Allah grants man benefit in this world in the form of all the amenities and foods on earth, clearly shows that He is the One from Whom all good proceeds. Since He wields this power, He is also Capable of destroying those who reject His message.

Thereafter Allah presents seven quoted proofs from the incidents of the previous nations. The purpose of citing these is so that people learn that their outcome will be same if they do not mend their ways. These proofs are as follows:

<u>THE</u> <u>FIRST</u>: Beginning from verse 10 (**"When your Rabb called Moosa..."**) Allah explains how Hadhrat Moosa (A.S) was commanded to convey the message of Tauheed to Fir'oun. He preached to Fir'oun and his people, and also displayed various miracles to them.

However, being intoxicated by the love of authority and kingship, they rejected the message and falsified Hadhrat Moosa (A.S). Finally Fir'oun was finally drowned together with his entire army. This one incident is sufficient for the Mushrikeen to realize the error of their ways. They should therefore mend their ways and accept the message of Tauheed.

<u>THE</u> <u>SECOND</u>: Beginning with the words **"Recite to them the incident of Ibraheem..."** [verse 69], Allah narrates the epic of Hadhrat Ibraheem (A.S). He exerted himself to convince his father and his people that health, disease, life, death, etc all come from Allah. He stressed to them that Allah is the Only Benefactor, and also cited numerous proofs to them. He only sought the good of both worlds from Allah.

<u>THE</u> <u>THIRD</u>: Allah then speaks about the exhaustive efforts of Hadhrat Nooh (A.S), which spanned a period of 950 years. This epic begins with verse 105, where Allah says, **"The people of Nooh denied the apostles..."**

Hadhrat Nooh (A.S) stressed to his people that Allah is the Only Benefactor and that they should not worship any other being. However, the affluent members of his nation looked down at the believers and refused to accept the message of Tauheed. Allah eventually destroyed all the kuffar in a flood. Even this single incident is sufficient for anyone to realize that he has to tread the straight path to Allah.

<u>THE</u> <u>FOURTH</u>: From verse 123 (**"The Aad denied the apostles."**), Allah describes how Hadhrat Hood (A.S) preached to the nation of Aad. He reminded them of the numerous bounties that Allah bestowed upon them so that they realize that Only Allah is the One Who can confer bounties and blessings upon people. From this they should have deduced that they should only worship Him.

However, their obstinacy was so intense that they were audacious enough to tell him, **"It is immaterial to us whether you advise us or whether you are not from the advisors."** [verse 136] Allah finally destroyed them with a frightful punishment.

<u>THE</u> <u>FIFTH</u>: "The Thamud denied the apostles." [verse 141] This verse initiates the discussion on how Hadhrat Saalih (A.S) tirelessly attempted to persuade the Thamud to accept the message of Tauheed. Instead of responding favourably, they replied most insolently to him.

They were not even convinced when they witnessed the miracle of the camel emerging from a mountain. Hadhrat Saalih (A.S) reminded them of Allah's bounties on them and explained to them that only Allah is the source of all blessings and the Master of the universe. Notwithstanding his sincere efforts, they rejected everything he said. They were eventually destroyed due to their insolent behaviour.

<u>THE</u> <u>SIXTH</u>: Allah then relates the incident of Hadhrat Loot (A.S), when he preached to his morally depraved nation. The incident commences from verse 160, where Allah says, **"The nation of Loot denied the messengers."** They falsified him and were finally destroyed as well.

<u>THE</u> <u>SEVENTH</u>: Allah describes the preaching of Hadhrat Shu'aib (A.S) from verse 176, where He says, **"The people of Aykah denied the messengers."** Allah's punishment destroyed these people after they ignored his preaching.

Every one of the above narratives contain ample advice for the Mushrikeen. If they fail to hearken thereto, they will suffer the same miserable plight as those described.

Thereafter, Allah declares, **"Without doubt, this is a revelation from the Rabb of the universe."** [verse 192] This verse is related to verse 5, where Allah says, **"Whenever any new advice from Rahmaan comes to them, they are averse thereto."** Allah therefore exposes the foolishness of the Mushrikeen because they reject the Qur'aan even though it is from Allah, the Rabb of the universe, revealed to Rasulullah (sallallahu-alaihi-wasallam) via the most noble of angels, Hadhrat Jibreel (A.S).

Allah then mentions another quoted proof when He says, **"Indeed, it** (the Qur'aan together with mention of the original assertion) **received mention in the scriptures of the earlier nations."** [verse 196]

Another quoted proof follows in verse 197, where Allah says, **"Is it not sufficient proof to them that the scholars of the Bani Isra'eel have knowledge thereof?"**

Verses 200 to 203 warn the kuffar of the grievous consequences of disbelief in this world. Verse 204 then reproaches them for being foolish enough to ask for Allah's punishment instead of taking heed. Allah says, **"Do they seek to hasten Our punishment?"**

The first of the two objections raised by the Mushrikeen in verse 192 (**"Without doubt, this is a revelation from the Rabb of the universe."**) is replied to in verse 210, where Allah says, **"The shayateen do not reveal the Qur'aan..."** The objection was that some shaytaan (jinn) teaches the Qur'aan to Rasulullah (sallallahu-alaihi-wasallam).

Allah says that the shayateen **"are not befitting therefor, nor have they the capability"** because **"They have definitely been forbidden from listening** (to anything that occurs in the heavens)**."** [verses 211 and 212] Therefore, the Qur'aan is free form any additions or alterations that the shayateen could have made.

Thereafter Allah mentions the gist of what has been already mentioned. This is stated as the following four points:

1. **"Do not call to another god besides Allah, for then you will be of the punished ones."** [verse 213] This verse states that, since it has been conclusively proven by a myriad of proofs that Only Allah can accord blessings and assistance to people, Only He should be worshipped.

2. **"Warn your closest relatives."** [verse 214] Once it has been established that only Allah is man's True Benefactor, this message should firstly be propagated amongst one's own relatives.

3. **"And be humble to those believers who follow you."** [verse 215] i.e. The Mu'mineen should be treated with cordiality and love

so that their devotion to you increases, thereby allowing the effect of the message to penetrate deep into their hearts.

4. **"Rely on the Mighty, the Most Merciful…"** [verse 217] i.e. Since your message is the absolute truth, all difficulties encountered while propagating it must be endured with fortitude. In doing so, one must not loose reliance in Allah, Who has the might to assist and Who is Aware of everything.

The reply to the first objection is completed in verse 221 and 222, where Allah says, **"Shall I inform you of the one upon whom the shayateen descend? They descend upon every lying sinner."** Since Rasulullah (sallallahu-alaihi-wasallam) is pure and truthful, they can never come to him.

Allah then replies to another objection raised by the Mushrikeen when, in verse 224, He says, **"Only deviated people follow the poets."** The objection was that Rasulullah (sallallahu-alaihi-wasallam) they said Rasulullah (sallallahu-alaihi-wasallam) was a poet. Allah tells them that poets and their followers are all deviate people. However, Rasulullah (sallallahu-alaihi-wasallam) and all the Sahaba (R.A) were guided along the straight path. Muslim poets, who follow the injunctions of Deen and who follow Rasulullah (sallallahu-alaihi-wasallam) sincerely are not deviated, but rightly guided.

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SURAH NAML.

THE LINK BETWEEN SURAH NAML AND THE SURAHS THAT PRECEDE AND FOLLOW IT.

BY NAME: Surah Furqaan stated that the concept of Tauheed was the Criterion between right and wrong. Surah Shu'araa stated that the Criterion is not poetry, but revealed by Allah. Now Surah Naml presents the story of an ant (Naml), who announced to the other ants saying, **"Oh ants! Enter your dwellings lest Sulaymaan and his**

army trample upon you without realizing (because him and his army of pious men do not possess knowledge of the unseen)**."**

This proves that even an ant knew that people as pious as Hadhrat Sulaymaan (A.S) do not share in Allah's attribute of being the Knower of the unseen.

BY CONTENT: Surah Furqaan placed more emphasis on logical proofs, while Surah Shu'araa concentrated on quoted proofs. These prove that Allah is the only One from whom blessings proceed. Surah Naml resumes to present two reasons for Allah being as such. These are the facts that only He has knowledge of the unseen, and that only He is the Controller of the universe. None shares in these two qualities. Therefore, ***only*** He may be regarded as man's True Benefactor.

A SUMMARY OF THE SURAH.

Allah introduces the Surah with some encouragement towards the Qur'aan itself when He says, **"These are the verses of the Qur'aan and a clear Book. (It is) a guidance and a conveyor of glad tidings for the believers."** Then, describing the recipients of the glad tidings, Allah says that they are **"Those who establish salaah, pay zakaah and are convinced about the Hereafter."**

A warning follows this verse, from the words **"For those who do not believe in the Hereafter…** (till the words) **…they will be the worst losers in the Hereafter."** [verses 4 and 5]

Together with arousing greater interest in the Qur'aan, Allah then also consoles Rasulullah (sallallahu-alaihi-wasallam) by saying in verse 6, **"Undoubtedly, you are given the Qur'aan from the Wise, the All Knowing."**

"When Moosa said to his family, 'I notice a fire… (till the words) **…So see what the outcome of the anarchists shall be."** [verses 7 to 14] This is the first narrative, which proves that Only Allah is the Knower of the unseen.

The second incident begins with the words, **"Indeed We granted knowledge to Dawood and Sulaymaan…** (and ends with the

words) **… I submit with Sulaymaan to Allah, the Rabb of the universe.”** [verses 15 to 44] This incident also proves the same fact as the first incident i.e. Only Allah has knowledge of the unseen.

The incident tells us that Hadhrat Sulaymaan (A.S) could never have possessed knowledge of the unseen because he had no knowledge about the whereabouts of Hudhud, neither did he know about the people of Saba and their queen.

“We have certainly sent to the Thamud their brother Saalih… (till the words) **…“We rescued those who believed and who adopted taqwa.”** [verses 45 to 53] This third incident proves the second reason for Allah being the Only True Benefactor of man. The fact that the believers from Hadhrat Saalih (A.S)’s nation were saved, while the rest were annihilated, proves that Allah has the power to do as He pleases. This means that Only He can truly benefit or harm man.

“We also sent Loot (to his nation)… (till the words) **…Evil indeed was the shower of those who were warned.”** [verses 54 to 58] This episode also proves the second reason because it depicts how Allah destroyed the kuffar, while preserving the lives of the Mu'mineen.

Allah then says, **“Say, ‘All praise be to Allah and peace be on those bondsmen of His whom He has chosen.”** [verse 59] This verse is linked to the third and fourth incidents. Since it has been proven in these two incidents that Only Allah has control over the universe, it may be deduced that He possesses the attributes of divinity. Therefore, Only He can be man’s True Benefactor, and Only He should be summoned in all difficulties.

The Surah then proceeds to present five logical proofs to substantiate the fact that Only He has control over the universe. All these five proofs are actually admissions by the kuffar. These are contained in the following verses:

I. **“Or the Being Who has created the heavens and the earth and has sent rain for you from the sky?…”** [verse 60]

II. **“Or Him Who made the earth stable…”** [verse 61]

III. **"Or Him Who responds to the distressed when he calls Him…"** [verse 62] This verse contains the primary objective. When it has been determined that Allah has control over everything, it is understood that Only He can bestow blessings and good fortune to a person. Therefore, ***only*** He should be summoned during times of distress.

IV. **"Or Him Who guides you in the multiplicity of darkness of the ocean…"** [verse 63]

V. **"Or He Who initiated the creation Who will recreate it…"** [verse 64]

After citing these five proofs, Allah says, **"Say, 'Furnish your proof if you are truthful."** i.e. We have substantiated Our claim with the relevant proofs, now it's your turn. If you are still adamant about the veracity your claim.

Relevant to the first two incidents, Allah then says, **"Say, 'None in the heavens and the earth has knowledge of the unseen besides Allah."** [verse 65]

Allah then cites an objection of the Mushrikeen, when they said, **"The disbelievers say, 'When our forefathers and we have turned into dust and bones, will we be resurrected? Our forefathers and us have been promised the same from before. These are merely tales of the old men."** [verses 67 and 68]

Allah then sounds a warning to them by saying, **"Say, 'Travel in the lands and see what was the plight of the criminals."** [verse 69] This is followed by verse 70, which consoles Rasulullah (sallallahu-alaihi-wasallam) when it reads, **"Do not grieve about them and do not be distressed about what they plot."**

The second objection of the Mushrikeen is mentioned in verse 71, where Allah says, **"They say, 'When will this promise materialize if you are truthful?"** The reply follows immediately thereafter when Allah says, **"Say, 'Soon a part of the punishment that you sought to hasten will have afflicted you."** [verse 72]

Towards the end, Allah cites logical proof to corroborate each of the two reasons for Allah being the Only True Benefactor. To prove the

first reason (i.e. that Only Allah has knowledge of the unseen), Allah says, **"Indeed your Rabb knows what your hearts conceal and what they disclose."** [verse 74] Only He has knowledge of all matters.

To verify the veracity of Rasulullah (sallallahu-alaihi-wasallam), Allah says in verse 76, **"Verily this Qur'aan relates to the Bani Isra'eel most of the matters wherein they differ."** Allah then consoles the Prophet (sallallahu-alaihi-wasallam) when He says, **"So rely Allah. Undoubtedly you are upon the manifest truth."** [verse 79]

Allah then warns of worldly consequences in verse 82 (**"When the promise will be fulfilled upon them..."**), and then warns of the consequences in the Hereafter when he says, **"The day when, from every nation..."** [verse 83]

The second logical proof to substantiate the second reason (i.e. that Allah is the Only Controller of the universe) is contained in verse 86, where Allah says, **"Do they not see that We have made the night..."**

People are again warned about the Hereafter when Allah says, **"The day when the trumpet will be blown..."** [verse 87] They are then also given glad tidings with the words, **"Whoever brings a good deed, shall receive something better. And they will be safe from the terror of that day."** [verse 89]

At the same time, they are also warned about the opposite end of the balance, when Allah says, **"Whoever brings a sin, they will fall on their faces in the Fire..."** [verse 90]

As a conclusion to the Surah, a proof stemming from divine revelation is mentioned, which also serves as a gist. This proof is in the form of a statement wherein Rasulullah (sallallahu-alaihi-wasallam) says, **"I have only been commanded to worship the Rabb of this city..."** [verse 91]

"I am only from the warners." This statement from Rasulullah (sallallahu-alaihi-wasallam) is related to the first two incidents, which negate that anyone other than Allah has knowledge of the unseen. Rasulullah (sallallahu-alaihi-wasallam) says that he has no knowledge

about when the kuffar will be punished because he is only a messenger.

Relevant to the third and fourth incidents, Allah says, **"Say, 'All praise is for Allah. He will soon show you His signs…"** [verse 93] Only Allah possesses all divine attributes, due to which all praise is exclusively for Him.

A BRIEF SYNOPSIS OF THE SURAH.

- The Surah begins with an introduction and encouragement.
- Rasulullah (sallallahu-alaihi-wasallam) is consoled thrice in the Surah – once at the beginning and twice towards the end.
- Four narratives concerning the Ambiya (A.S) are related.
- The first two narratives contain mention of the first reason to prove that Allah is really man's Only True Benefactor.
- The second two narratives mention the second reason for the above.
- A gist of the focal point contained in the second two narratives is mentioned thereafter.
- Five proofs for the second reason are mentioned, each ending with the words, **"Is there another deity with Allah?"**
- Thereafter, the gist of the focal point contained in the first two narratives is mentioned.
- Two logical proofs for the two reasons are mentioned respectively.
- Towards the end, a proof pertaining to revelation (to substantiate both reasons) is mentioned as a gist.
- A gist of the first two narratives is mentioned.
- A gist of the second two narratives is mentioned.

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SURAH QASAS.

THE LINK BETWEEN SURAH QASAS AND THE PRECEDING SURAHS.

BY NAME: The Surahs before Surah Qasas prove Tauheed and the fact that Allah is the Only One Who is the source of all blessings. It is even stated that a creature as little as an ant realized that only Allah has knowledge of the unseen. In propagating this message, one is likely to encounter numerous hardships, but these should be borne with fortitude. A perfect example of this is in the narrative of Hadhrat Moosa (A.S), who endured a tremendous amount of difficulties, but he eventually overcame them all.

BY CONTENT: Surahs Furqaan, Shu'araa and Naml, extensively using proofs that are logical, quoted and pertaining to revelation, proved that all blessings an fortune proceed from Allah only. They also proved that Only He is worthy of worship, the Controller of all matters, and the Only One to be summoned in need.

The Mushrikeen greatly harassed Rasulullah (sallallahu-alaihi-wasallam) when he preached the message of Tauheed to them. Surah Qasas recounts the story of Hadhrat Moosa (A.S), who endured many hardships when preaching the same message. The incident is meant to provide encouragement to Rasulullah (sallallahu-alaihi-wasallam). Allah assures him that he is Allah's true messenger and that he will be victorious in the end.

Hadhrat Moosa (A.S) was also put through many trials, but, when he persevered, his followers and himself emerged as victors, while their enemies were destroyed.

A SUMMARY OF THE SURAH.

This Surah discusses the life of Hadhrat Moosa (A.S) before he became a prophet, as well as his life after becoming one. It provides details about how he preached to the people and how they rejected his message. However, him and his followers were finally rescued, while Fir'oun and his people were drowned.

Thereafter, the Surah presents certain objections, warnings and glad tidings. These are followed by five logical proofs that substantiate Hadhrat Moosa (A.S)'s message of Tauheed. The third and fourth proofs are admissions by the kuffar, while a gist is mentioned after the first two. A quoted proof from the scholars of the Bani Isra'eel has also been included.

The Surah is introduced with encouragement towards the Qur'aan when Allah says, **"These are the verses of the Clear Book."** [verse 2]. A crux of the entire narrative is mentioned from the words **"We recite to you from the tidings of Moosa...** (till the words) **...what they were warned of."** [verses 3 to 6]

The detailed story then follows from verse 7, and only terminates at the end of verse 42. This narrative contains the following six matters:

1. **"Undoubtedly Fir'oun exalted himself on earth..."** [verse 4] Fir'oun was extremely rebellious and oppressed people intensely.
2. **"We shall certainly return him to you..."** [verse 7] Allah promised Hadhrat Moosa (A.S)'s mother that He would return her son to her.
3. **"...and make him** [Hadhrat Moosa (A.S)] **from the messengers."** [verse 7]
4. **"Moosa (A.S) said, 'Oh my Rabb! Due to the grace that You have showered on me** (by forgiving my error), **I shall never be an accomplice to the criminals."** [verse 17]
5. In reply to the rejection of his people, Hadhrat Moosa (A.S) said, **"My Rabb knows best about the one who is upon guidance from Him and who will emerge the best in the end."** [verse 37]
6. **"He is Allah, besides Whom there is no deity..."** [verse 70]

The above six matters concern Hadhrat Moosa (A.S). towards the end of the Surah, six matters pertaining to Rasulullah (sallallahu-alaihi-wasallam) are mentioned.

"Verily We gave Moosa the Book after We had destroyed the earlier nations..." [verse 43] When people went astray, Allah granted the scripture to Hadhrat Moosa (A.S), so that people may find guidance thereby. However, they were also destroyed later when they refused to accept. Much mater, Allah granted the Qur'aan to Rasulullah (sallallahu-alaihi-wasallam) and, as before, those who choose to reject the Qur'aan will also be destroyed.

After relating the story of Hadhrat Moosa (A.S), Allah proves the veracity of Rasulullah (sallallahu-alaihi-wasallam), when He says, **"You were not present at the western side, when...** (till the words) **...so that they take heed."** [verses 44 to 46] Rasulullah

(sallallahu-alaihi-wasallam) was never present during the time of Hadhrat Moosa (A.S), but Allah conferred the mantle of prophethood on him and informed him of the detailed narrative of Hadhrat Moosa (A.S) by means of divine revelation.

Verse 47 warns people of punishment in this world, while verse 48 cites an objection, when Allah says, **"When the truth comes to them from Us, they say, 'Why is he not given** (a scripture) **the likes of what Moosa was given?"** [verse 48]

Allah replies to their objection by saying, **"Did they not reject what was given before to Moosa?"** Therefore, they will reject whatever has been given to Rasulullah (sallallahu-alaihi-wasallam) as well, even if their request was granted. They merely make these requests out of obstinacy; not sincerely. Verse 51 then provides encouragement towards the Qur'aan.

"Those to whom We have granted the Book..." [verse 52] With this verse, Allah begins to quote a proof from the lips of the scholars of the Bani Isra'eel. The fact that many learned scholars of the Bani Isra'eel believed in the Qur'aan and accepted it as the truth, proves that it is true.

Allah then conveys glad tidings to those former members of the Ahlul Kitaab who accepted Islam. Allah says in verse 53, **"These people shall be granted their reward twice due to their perseverance..."**

Verse 56 then consoles Rasulullah (sallallahu-alaihi-wasallam) with the words, **"Undoubtedly, you cannot guide those whom you love, but Allah guides whomsoever He wills..."**

Allah then quotes another objection raised by the kuffar when He says, **"They say, 'If we follow the guidance with you..."** [verse 57] They claimed that the other Mushrikeen would overpower them if they were to accept Islam. Allah replies by saying, **"Have We not settled them in the safe Haram..."** Everyone maintained the sanctity of the Haram and showed utmost respect to it. Therefore if these people were to accept Islam, they would certainly still remain safe, as they were before.

Allah then warns people about punishment in both worlds from verse 58, whereafter verse 67 proceeds to convey glad tidings to the Mu'mineen. Allah then presents five logical proofs to substantiate belief in Tauheed. These are:

1. **"Your Rabb creates whatever He wills..."** [verse 68] This verse proves that Allah is the Creator and Controller of the universe. Therefore, only He can be the source of all blessings.
2. **"You Rabb knows what their bosoms hide and what it reveals."** [verse 69] Since Allah has knowledge of the unseen, only He should be summoned in all difficulties.

Allah then cites a gist of the above two proofs when He says, **"He is Allah, besides Who there is no other deity..."** [verse 70]. Once it is established that only Allah possesses knowledge of the unseen and that only He has control over everything, it follows that only He is worthy of worship and that supplications be directed to him only.

3. This proof is an admission by the opposition. Allah says in verse 71, **"Tell me. If Allah extends the night perpetually for you till the Day of Qiyamah, who is the deity besides Him that can bring light to you?"**
4. **"Tell me. If Allah extends the day perpetually for you till the Day of Qiyamah, who is the deity besides Him that can bring night to you?"** Allah, Who causes the sun to rise and set daily, has ordained the system of night and day. No other can accomplish this feat. Therefore, only He should be regarded as the True Benefactor.
5. This proof is really a brief repetition of the third and fourth proofs. Allah says, **"From His mercy, He has made the night and the day..."** [verse 73] Allah has made the night a source of peace and comfort for man, while he may utilize the day for accomplishing his various tasks. Allah should be thanked for His profound grace and only He should be worshipped.

"The day when Allah will call them saying, 'Where are My partners whom you used to worship?..." [verse 74] Here Allah warns people about the consequences of shirk in the Hereafter. Thereafter, Allah makes mention of the terrible consequences in this world, when he cites the example of Qaaroon. Despite possessing all the wealth of this world, he was destroyed due to his disbelief and arrogance. Nothing could save him from Allah's punishment.

From verse 83, Allah begins to mention extensions to the six matters that were mentioned earlier [i.e. the same six matters that pertained to Hadhrat Moosa (A.S) will now be mentioned with regard to Rasulullah (sallallahu-alaihi-wasallam)]. However, the sequence of these six does not correspond exactly to those mentioned earlier. The six matters are:

1. **"This is the Home of the Hereafter, which We will appoint for those who do not desire position on earth."** [verse 83] the bounties of the Hereafter will be reserved for those who are subservient to Allah in this world and are not arrogant and haughty like Fir'oun was.
2. **"Indeed the One Who has ordained this Qur'aan on you will return you..."** [verse 85] This verse is linked to the second one mentioned earlier. Like Allah returned Hadhrat Moosa (A.S) to his mother, Allah promises to return Rasulullah (sallallahu-alaihi-wasallam) to his abode in the Hereafter, or to Makkah after the hijrah.
3. **"Say, 'My Rabb knows best who is upon guidance and who is in manifest error."** [verse 85] In this verse, Rasulullah (sallallahu-alaihi-wasallam) is commanded to give the same reply as mentioned in verse 37, where Hadhrat Moosa (A.S) said almost the same words to Fir'oun.
4. **"You never anticipated that a Book will be granted to you..."** [verse 86] Just as Hadhrat Moosa (A.S)'s mother never anticipated that her son would become a prophet, it never occurred to Rasulullah (sallallahu-alaihi-wasallam) that he would ever receive divine revelation.
5. **"...so never become an accomplice to the disbelievers."** [verse 86] Just as Hadhrat Moosa (A.S) said in verse 17, **"I shall never be an accomplice to the criminals," Rasulullah (sallallahu-alaihi-wasallam)** is also prohibited from the same.
6. **"So do not call to another deity besides Allah..."** [verse 88] This is similar to verse 70 mentioned earlier. This verse declares the essence of the Surah.

The various logical and quoted proofs mentioned in this Surah prove that Only Allah is the Controller of the universe, the Knower of the unseen and that blessings and good fortune only proceed from Him. Therefore, ***only*** He must be worshipped and summoned when in need.

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SURAH ANKABOOT.

THE LINK BETWEEN SURAH ANKABOOT AND SURAH QASAS.

BY NAME: It has been established from the Qasas (stories) of Hadhrat Moosa (A.S) that he endured great difficulties in propagating the belief that supplication should only be directed to Allah because he is the Only Helper and source of blessings.

Surah Ankaboot explains that the belief in others being able to assist, and that they are sources of good, is as weak and fragile as the web of a spider (Ankaboot). Just as the spider’s web cannot provide safety from heat, cold and the elements, calling to anyone besides Allah in times of adversity will be futile.

BY CONTENT: Surah Furqaan proved that Allah is the Only source of blessings. To substantiate this belief, Surah Furqaan cited numerous logical proofs, while Surah Shu’araa concentrated on quoted proofs. Surah Naml followed to cite the reasons for Allah being as such. Thereafter, Surah Qasas tells about the hardships that Hadhrat Moosa (A.S) endured in propagating the same beliefs, thereby encouraging Rasulullah (sallallahu-alaihi-wasallam) to prepare for the same. Now Surah Ankaboot encourages people to accept these beliefs and prepares them for the same endurance.

A SUMMARY OF THE SURAH.

Surah Ankaboot includes two specific messages and one general message, which is also the central message of the Qur'aan. The two specific messages are:

A. Hardships and difficulties will afflict the believers.
B. Those who reject Tauheed will not be able to escape Allah’s punishment.

The Surah then recounts seven narratives. The first three concern the first of the above two messages, while the second four narratives are related to the second message.

The general message of Tauheed, which is central to the Qur'aan, is mentioned midway in the Surah. It is followed by four logical proofs, two of which are admissions by the opposition. The Surah also contains two other proofs for Tauheed, one quoted, and the other pertaining to revelation.

THE FIRST MESSAGE OF THE SURAH (THE BELIEVERS WILL CERTAINLY BE PUT TO TEST.

"Do people think that they will be left to say, 'We believe' without being tested?... (till the words) **...He will definitely know the liars."** [verses 2 and 3] The following three narratives are related to these verses:

- The incident of Hadhrat Nooh (A.S), which is briefly recounted in verses 14 and 15. Allah informs the Mu'mineen about the hardships that Hadhrat Nooh (A.S) endured for 950 years, thereby encouraging them do emulate his ways.
- The epic of Hadhrat Ibraheem (A.S), which is related from verse 16 till verse 27. Hadhrat Ibraheem (A.S) was even thrown into a raging fire for the sake of propagating Tauheed.
- The story of Hadhrat Loot (A.S), which begins with the words, **"When Loot told his people...** (till the words) **...a clear sign for people of understanding."** [verses 28 to 35] This story depicts the hardships that Hadhrat Loot (A.S) suffered at the hands and tongues of his people, who even behaved insolently towards his guests.

All these narratives demonstrate the fortitude exercised by these Ambiya (A.S) when they were caused endless pain as they propagated the message of Tauheed. Allah prepares the Mu'mineen for the same by relating these narratives.

Although these stories directly express the first message, it also includes mention of the second message (i.e. Those who reject Tauheed will not be able to escape Allah's punishment.)

“Whoever aspires to meet Allah…” [verse 5] This verse is linked with the first message, and tells people that they should not fear the difficulties that are sure to overtake them.

“Whoever will strive, strives for his own good…” [verse 6] Any effort for the sake of propagation shall benefit the person himself. He will not be doing anyone else a favour thereby.

Verse 7 conveys glad tidings to the Mu'mineen, whereafter verse 8 tells man that he will have to endure hardships for the sake of Deen. Since belief in Tauheed is so important, Allah commands man that even if his parents (whom he should treat kindly) attempt to force him to forsake his belief in Tauheed, he should not succumb to their duress. Although he must always obey them, it will not be permissible for him to obey them in this matter.

The verse **“And those who believe and do good deeds…”** [verse 9] also conveys glad tidings to the practicing Mu'mineen. Thereafter Allah begins to describe the munafiqeen, beginning with the words, **“Amongst men there are those who say…”** [verse 10] Allah describes how the munafiqeen forsake their claimed belief when they are faced with the slightest hardship.

Allah then mentions a statement of the Mushrikeen when He says, **“The disbelievers say to the believers, ‘Follow our way and we will carry the burden of your sins.”** [verse 12]

THE SECOND MESSAGE OF THE SURAH (THAT THE DISBELIEVERS WILL NEVER ESCAPE ALLAH’S PUNISHMENT)

This message is introduced in verse 4, where Allah says, **“Do those who perpetrate evil think that they can escape Us?”** The following four narratives follow to elucidate this message:

- The incident of the people of Hadhrat Shu'aib (A.S), which is mentioned in verses 36 and 37.
- The story of the Aad, who were the nation of Hadhrat Hood (A.S).
- The story of the Thamud, the nation of Hadhrat Saalih (A.S). Both these stories are referred to in verse 38.

- The incident of Hadhrat Moosa (A.S), which begins with the words, **"And Qaaroon, Fir'oun and Haamaan..."** [verse 39 and 40]

All these people fell so deep into transgression and rebellion that they actually felt that Allah could never apprehend them. However, when Allah's punishment overtook them, none of them was saved.

Allah declares in verse 39, **"They were arrogant on earth, but could never win."**

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SURAH ROOM.

THE LINK BETWEEN SURAH ROOM AND SURAH ANKABOOT.

BY NAME: The similitude expressed in Surah Ankaboot illustrates that Only Allah is man's Helper and True Benefactor. Seeking assistance from other gods is as futile as seeking shelter from the elements in the web of a spider (Ankaboot). If the Mu'mineen hold fast to the belief in Tauheed, Allah will grant them a victory over their enemies that will be as resounding and impressive as the victory achieved by the people of ancient Rome (Room) over the Persians.

BY CONTENT: A verse of Surah Ankaboot states, **"Do people think that they will be left to say, 'We believe!' without being tested?"** [verse 2] Merely declaring one's belief will not lay matters to rest. In addition to this, Mu'mineen will have to suffer many more trials and tribulations for the cause of their belief.

Allah says in verses 4 and 5, **"The day when the Mu'mineen will rejoice about Allah's assistance."** The Muslims will soon rejoice over their victory over the Mushrikeen, just as they rejoiced when the Romans conquered the Persians.

Since the purpose of his Surah is to inform the Mu'mineen that they will be granted victory over their enemies on account of their belief in

Tauheed, the Surah thrice repeats the promise of divine assistance against their enemies. The first if the above verse, the second is contained in verse 47, where Allah says, **"It has been a compulsory duty for us to assist the believers."** The third is contained in verse 60, with the words, **"Verily the promise of Allah is true."**

A SUMMARY OF THE SURAH.

Due to the fact that the Mu'mineen can only overpower the kuffar on account of their belief in Tauheed, Allah says in verse 17, **"So Allah is Pure…"**. Therefore, Allah impresses upon man that he should always consider Allah to be pure of all partners and continue to glorify and praise Him. This point is twice repeated in the Surah, in the following two verses:

- **"So direct your attention to the religion that does not incline to any other religion…"** [verse 30]
- **"So direct your attention to the straight religion…"** [verse 43]

The concept of Tauheed is so clear, and substantiated by so many proofs, that one must never forsake it. Therefore, one must strictly adhere to the straight religion. The Surah also discusses three factors whereby one may be saved from punishment.

Due to the fact that belief in Tauheed is of paramount importance to be able to defeat the kuffar, this Surah substantiates this belief using a similitude and thirteen logical proofs.

The beginning of the Surah conveys the glad tidings that the Muslims will soon defeat the Mushrikeen as the Romans will defeat the Persians. Allah says, **"The day when the Mu'mineen will rejoice about Allah's assistance…"** This victory is only possible with Allah's assistance. Once He promises His assistance, it will come to pass because **"Allah does not break His promise."** [verse 6]

Allah then reproaches the Mushrikeen in verses 7 and 8. Thereafter, Allah warns people of worldly punishment when He says, **"Do they not travel in the lands…"** [verse 9]

Allah then presents a logical proof to prove that resurrection is a reality. He says, **"Allah initiated the creation..."** [verse 11] This verse says that since Allah was able to create the entire creation initially, He can surely repeat the feat by resurrecting them on the Day of Qiyamah.

Thereafter Allah describes the final condition of the Mu'mineen and the kuffar, beginning with verse 12, where He says, **"The day when Qiyamah will take place..."** Glad tidings then follow in verse 15, while verse 16 warns about the plight of the kuffar.

"Allah is Pure when you spend the evenings and the mornings..." [verse 17] This verse is linked with the beginning of the Surah. Allah impresses upon man that (morning and evening) he must abstain from shirk and regard Allah to be Pure from all partners. Only then will Allah grant man the required assistance against his enemies.

Allah then mentions the thirteen logical proofs for Tauheed. After the eighth proof, a similitude is coined to illustrate the difference between the True Deity and false ones. This similitude is contained in verse 28. Thereafter, Allah instructs that the belief of Tauheed, for which the similitude and proofs were cited, should be earnestly adhered to. Allah says, **"So direct your attention to the religion that does not incline to any other religion..."** [verse 30]

Another two logical proofs follow, whereafter the instruction to adhere to religion is repeated with the words, **"So direct your attention to the straight religion..."** [verse 43] The remaining nine logical proofs are mentioned after this. Thereafter, Allah makes mention of three factors that will save one from punishment, viz. (1) do not commit shirk, (2) be kind, (3) do not oppress.

THE LOGICAL PROOFS.

1. **"From His signs is that He has created you from sand..."** [verse 20] The might and Oneness of Allah can be seen from that fact that He created man from sand and then fashioned him beautifully.

2. **"From His signs is that He has created spouses for you from yourselves so that you may fins solace in them…"** [verse 21]
3. **"From His signs is that He has created the heavens, the earth and the differences in your languages and colours…"** [verse 22]
4. **"From His signs is your sleep by night and by day, and your seeking of His bounty."** [verse 23]
5. **"From His signs is that He shows you the lightning…"** [verse 24] The wafting of the dense clouds and their rain are all in Allah's control.
6. **"From His signs is that the sky and the earth by His command…"** [verse 25]
7. **"Whoever is in the heavens and the earth belongs to Him…"** [verse 26] Allah controls the system and functioning of the entire universe.
8. **"It is Him Who initiated the creation, and will then recreate it…"** [verse 27]

"His is the most elevated example in the heavens and the earth…" [verse 27] This phrase is a product of the proofs that have already passed. It tells man that all the eight attributes mentioned earlier are exclusive to Allah. None in the heavens and the earth can match Him, and none can be His partner. Therefore, there cannot be another Helper, nor any other source of blessings besides Him. It should be understood from this that none other should be summoned when in need.

Thereafter, Allah cites a similitude in verse 28. Allah says that just as people do not regard their slaved to be stakeholders and partners in their assets and concerns, the slaves of Allah also cannot be partners and shareholders in Allah's sovereignty and authority.

"The oppressors follow their whims without knowledge…" [verse 29] There is no room for any doubts with regard to the belief of Tauheed because the matter is crystal clear and well substantiated. However, the kuffar still reject the belief merely because they follow their whims and carnal desires.

Once the proofs have clarified the matter beyond doubt, then one should adhere strictly to the Deen, which has never been altered, and which will never be altered. With regard to this, Allah says, **"So**

direct your attention to the religion that does not incline to any other religion…" [verse 30]

"When any adversity afflicts man…" [verse 33] This verse reproaches the Mushrikeen, who forget about their gods when they are afflicted by any difficulty. In such circumstances they only call to Allah for help. However, when Allah, by his infinite grace, delivers them from the adversity, they resume with their shirk and attribute His favours to others.

9. The ninth logical proof appears in verse 37, where Allah says, **"Do they not see that Allah extends sustenance to whomsoever He wills and straitens…"** [verse 37] Since the reigns of sustenance are in Allah's hands, Only He should be regarded as the source of all blessings. Therefore, only He should be supplicated to.

"Give the relative his right…" [verse 38] This verse contains mention of the three factors that will save one from punishment. The first of these is abstinence from shirk, the reason for which have already passed in the various proofs. The second factor is to be kind to others, and the third is to abstain from oppression.

10. **"Allah is the One Who created you, then sustained you…"** [verse 40] Allah has created man, sustains him and even effects life and death. None of these attributes are found in the false gods that people worship. Therefore, they cannot be deities.

"Strife has surfaced on land and at sea…" [verse 41] Allah warns man that the adversities and difficulties that he suffers on earth are all due to shirk. He warns them further about the punishments to be suffered in this world, when He says, **"Say, 'Travel in the lands…"** [verse 42]

The command to adhere to the belief of Tauheed is repeated in verse 43 when Allah says, **"So direct your attention to the straight religion…"**. Allah also sounds a warning in this verse when he adds, **"…before the day dawns when he will have no escape from Allah…"** Thereafter, in verse 44 and 45, Allah conveys glad tidings to those who carry out good deeds.

11. The eleventh logical proof follows with the words, **"From His signs is that He sends the winds..."** [verse 46] Allah sends the winds to carry the rain clouds, and to transport boats along. This fact also shows that Allah is the source of all good.

In verse 47, Allah warns the Mushrikeen of pending doom and, at the same time, promises assistance for the Mu'mineen with the words, **"It has been a compulsory duty for us to assist the believers."** This serves as a repetition of verse 6, where Allah says, **"Allah does not break His promise."**

12. **"Allah is the One who sends the winds..."** [verse 48] Allah makes the winds carry the rainclouds to arid regions, reviving the dead land with fresh, rejuvenating showers.

Just as Allah has the ability to revive dead land, He is Able to revive dead people also on the Day of Qiyamah. Referring to this, He says in verse 50, **"Verily, He is certainly the One who grants life to the dead."** The reason for the above is cited immediately thereafter when Allah adds, **"He has power over all things."**

"Even if We had to send a strong wind..." [verse 51] In this verse, Allah rebukes the Mushrikeen for their obstinacy because they refuse to accept even after witnessing the signs of Allah's punishment.

Thereafter, Allah consoles Rasulullah (sallallahu-alaihi-wasallam), when He says, **"Verily you cannot make the dead hear..."** [verse 52]. Allah tells Rasulullah (sallallahu-alaihi-wasallam) that some of the kuffar have seals set on their hearts, due to which they will never believe in anything he says. They are therefore like dead people who cannot hear, nor see, nor understand anything.

13. **"Allah is the One Who created you from weakness..."** [verse 54] Allah has created man and taken him through various stages of his development. All this is in His control. Therefore, only He must be regarded as the source of all blessings and only He must be worshipped.

Verse 55 warns about the Hereafter, whereafter verse 58 complains that many people falsify the message of Tauheed even though Allah

has elucidated it in such detail. Allah then says that the reason for their rejection is because He has set a seal upon their hearts.

In the concluding verse Allah consoles Rasulullah (sallallahu-alaihi-wasallam) and also promises His help for the third time.

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SURAH LUQMAAN.

THE LINK BETWEEN SURAH LUQMAAN AND SURAH ROOM.

BY NAME: Surah Room warns the Romans that Mushrikeen could very well conquer them again if they do not adhere to Tauheed. Surah Luqmaan says that the concept of Tauheed, whereby the Romans were able to defeat the Persians, is so important that Hadhrat Luqmaan (A.S) gave it precedence above all the advice that he gave to his son.

BY CONTENT: Surah Room announces that victory will only be attained when Muslims adhere strictly to Tauheed and refrain from all forms of shirk. Surah Luqmaan serves as a conclusion to Surah Room because it completes the discussion of Tauheed and the refutation of shirk.

A SUMMARY OF THE SURAH.

After an introduction, the Surah proceeds to cite one quoted proof and eight logical proofs to refute shirk. Of these eight, one is an admission from the opposition. Two of these proofs deny shirk in knowledge, while the other six refute shirk in tasarruf.

Thereafter, a gist of the proofs is mentioned twice; once briefly and once in detail. The first appears after the third proof. Allah says, **"Say, 'All praise is due to Allah."** [verse 25] The detailed gist is contained after the sixth proof, in the words, **"This is because Allah is the Truth…"**

"These are the verses of the Book which is filled with wisdom… (till the words) **…And He is the Mighty, the Wise."**

[verses 2 to 9] These verses serve as an introduction to the Surah and, outlines two categories of people, viz. (1) Those who do good, for whom the Qur'aan is a source of guidance and mercy. (2) Those who are evil in nature, who would rather engage in story telling and various trivial pastimes instead of listening to the Qur'aan. They are deprived of the Qur'aan's illumination and, due to their rejection, their blindness and deviation is ever on he increase.

"He created the heavens and the earth… (till the words) **…the oppressors are in manifest error."** [verses 10 and 11] These verses contain the first proof that refutes shirk in tasarruf. Allah has created the skies without them taking support from any pillars, has created the enormous mountains, and causes all types of wonderful plants to sprout forth from the earth.

Since He is the Creator and Controller of the universe, Only He should be regarded as man's Helper. Since the gods of the Mushrikeen cannot accomplish any of these feats, they may not be regarded as helpers, nor should they be summoned when in need.

Allah then present the quoted proof from Hadhrat Luqmaan (A.S), when He says, **"Undoubtedly, We have granted Luqmaan wisdom."** Allah then elucidates his wisdom by quoting his words as he advised his son. Due to the fact that Hadhrat Luqmaan (A.S) was from the righteous servants of Allah, he commenced his advice by forbidding his son from shirk.

While quoting Hadhrat Luqmaan (A.S)'s advice, Allah adds, **"We have commanded man…"** [verses 14 and 15]. Thereafter, Allah continues to quote him from verse 16 onwards, wherein he tells his son that Allah has knowledge and power over all things.

Hadhrat Luqmaan (A.S) then advises his son to perform an act of spiritual reformation when he says, **"Oh my son! Establish salaah…"** In verses 18 and 19, he advises his son with certain moral ethics.

The second logical proof is then mentioned in verse 20, where Allah says, **"Do you not see that Allah has subjugated for you whatever in the heavens and the earth…"** Everything is in Allah's control. Therefore, He is Able to make everything subservient to man.

This, and every other bounty is solely from Allah. Therefore, all supplications should only be directed to Him.

"There are those people who…" [verse 20] Here Allah rebukes those people who, after hearing all the proofs, still refuse to accept. Instead, they are even audacious enough to argue about the point even though they have no proofs whatsoever to substantiate their arguments. Allah then says about them, **"When they are told, 'Follow what Allah has revealed,' they say, 'We want to rather follow what we found our forefathers doing."** [verse 21]

Thereafter, Allah conveys glad tidings to the righteous people in verse 22, whereafter He proceeds to console Rasulullah (sallallahu-alaihi-wasallam) and sound a warning to the evil doers in verse 23.

By way of an admission by the opposition, Allah then presents the third logical proof when he says, **"Undoubtedly I you ask them who created the heavens and the earth, they will certainly reply, 'Allah!"** [verse 25]

Allah then declares the essence of these proofs when he says, **"Say, 'All praise is due to Allah."** All divine attributes are exclusive to Allah. None other has any share in these.

The fourth proof follows in verse 26, where Allah says, **"To Allah belongs whatever is in the heavens and the earth…"** Since everything belongs to Him, Only He can be the Master and Protector.

Shirk in knowledge is then refuted by the fourth proof, contained in verse 27. Allah says therein that His knowledge is so vast that they cannot be recorded even if all the trees of the world were to become pens and if seven times the capacity of all the oceans were to become ink. Even if all these were depleted, they will never be able to record the wealth of Allah's knowledge.

The sixth proof is then mentioned in verse 29, where Allah says, **"Do you not see that Allah enters the night into the day…"** In proving that Allah controls the affairs of the universe, Allah impresses upon man that Only He should be regarded as man's deity.

"This is because Allah is the Truth…" [verse 30] This verse is a somewhat detailed gist of the above proofs. Since it has been

established that Allah is the Only True Deity and True Benefactor, it follows that Only He can come to man's assistance. Therefore, He is the Truth and all the other gods are false.

The seventh logical proof follows in verse 31, where Allah says, **"Do you not see that the ships…"** By His special grace, Allah allows huge ships to travel on the seas and He returns them to the shore.

Allah then rebukes the Mushrikeen in verse 32. Allah says that they sincerely call unto Allah for assistance when they are threatened with shipwreck at sea. However, when Allah rescues them and returns them to dry land, then, although many still worship Allah, most of them still adhere to their ways of shirk.

Verse 33 warns people about the severity of the Hereafter, while verse 34 proceeds to mention the eighth logical proof, which negates shirk in knowledge. In this concluding verse of the Surah, Allah mentions five factors (called the **"keys of the unseen"**), which Only He has knowledge of. These are:

- When Qiyamah will take place.
- When rain will fall, and how much will fall.
- What lies in the womb i.e. Only He knows the details of the child like it's complexion, gender, character, etc.
- What will happen tomorrow.
- Where every person will die.

Since Allah is The Only One Who has knowledge of these factors, Only He should be summoned when in distress. Only He can fulfill one's needs.

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SURAH SAJDAH.

THE LINK BETWEEN SURAH SAJDAH AND THE PRECEDING SURAHS.

BY NAME: Surah Lumaan mentioned the verse wherein Hadhrat Luqmaan (A.S) advised his son saying, **"Oh my son! Do not ascribe partners to Allah..."** In saying this, he impressed upon his son that he should Only regard Allah as the source of all blessings and good. Allah says in Surah Sajdah, **"Only those believe in Allah's verses** (and who regard Him to be the Only source of blessings) **who, when they are reminded thereof, the fall prostrate (in sajdah)..."**

BY CONTENT: The Surahs from Surah Furqaan to Surah Luqmaan all expressed the belief that Allah is the Only source of blessings. Therefore, Only He must be summoned to fulfill one's needs when the means are not available.

However, the Mushrikeen present the excuse that they regard their gods as being sources of good as well. In fact, they regard them as being such intercessors in Allah's court, whose word carries much weight. Therefore, Surah Sajdah goes a step further than the previous Surahs in that it makes it clear that no other being can be a source of blessings, and that none can present an intercession that will overrule a divine ordinance. Therefore, just as it is not permissible to call to another as a source of blessings, it is also no permissible to call to others, regarding them as intercessors whose word can overrule Allah's decision.

A SUMMARY OF THE SURAH.

The central theme of this Surah is a negation of the belief that any person's intercession can overrule Allah's decision. The Surah cites two logical proofs for this negation, and one quoted proof.

The Surah opens with the statement that the Qur'aan is a **"revelation from the Rabb of the universe."** Since Allah has

revealed the Qur'aan, it is the absolute truth. Man must therefore accept what it propounds.

An objection raised by he kuffar is then quoted in verse 3, where Allah says, **“Or do they say that he [Rasulullah (sallallahu-alaihi-wasallam)] concocted it?”** Allah replies to the objection in the same verse by declaring that the Qur'aan is the Truth, which was revealed by Allah.

“It is Allah Who created the heavens, the earth…” [verse 4] This verse is a logical proof to substantiate the fact that none can overrule Allah’s decision with his intercession. Thereafter, Allah makes the fact clear when He says, **“Besides Him there is no Protecting Friend, nor intercessor for you.”** Since all matters are in Allah’s control, only He can be man’s Helper and True Benefactor. None can therefore annul His decree in any way.

Verse 5 then declares that Allah passes all decrees in the universe, whereafter verses 6 and 7 tells man that only Allah has knowledge of the unseen, and that it was Him Who created everything. Till the end of verse 9, Allah describes how He granted man the faculties of hearing, sight and understanding.

Besides rejecting the concept of Tauheed, the Mushrikeen also denied the belief in resurrection. In verse 10, Allah quotes their objection. Allah says, **“They say, ‘Will we be recreated anew after we have been lost in the earth?”** Allah replies to them in verse 11, by telling them that He has the capability of resurrecting them, just as He was able to claim their souls when they died.

Allah then warns those who reject resurrection of the terrible consequences in the Hereafter. Allah says, **“If only you could see when the criminals will lower their heads before their Rabb…”** [verse 12]

Thereafter, Allah conveys glad tidings to the Mu'mineen and then, in verse 18, further glad tidings for the Mu'mineen, followed by severe warnings to the kuffar are mentioned. Allah then rebukes the kuffar in verse 22 when He says, **“Who can be more unjust than he who is reminded of His Rabb’s verses and then turns away?”**

“Undoubtedly, We granted the Book to Moosa…” [verse 23] In this verse, from the incident of Hadhrat Moosa (A.S), the Torah and the scholars of the Bani Isra'eel, Allah discusses a quoted proof (to refute the belief that any being’s intercession can veto Allah’s decree). The Torah, which Allah granted to Hadhrat Moosa (A.S), also contained mention of the belief that Allah is the Only Deity, and the learned scholars from amongst the Bani Isra'eel were also well aware of this belief and preached it.

Verse 26 goes on to tell man that Allah has already destroyed many previous nations because they rejected the same belief in Tauheed. Man should learn a lesson from these past incidents.

Verse 27 presents the second logical proof when Allah says, **“Do they not see that We draw the water…”** The fact that Allah revives dead ground with the rain also proves that He is Capable of reviving dead corpses on the Day of Qiyamah.

Their obstinacy drove the Mushrikeen to reject even after hearing substantiated proofs. Unable to say more, they sardonically asked when the decisive Day of Qiyamah will occur. They fail to realize that asking this question will be of no avail, and that they should rather prepare themselves for the Day of Judgement by accepting Islam and carrying out good deeds.

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SURAH AHZAAB.

THE LINK BETWEEN SURAH AHZAAB AND SURAH SAJDAH.

BY NAME: Surah Sajdah stated, **“Besides Him there is no Protecting Friend, nor intercessor for you.”** A person should, therefore, not worship any other god, nor should he/she believe that the intercession of any being can invalidate Allah’s decision. A Muslim should adhere strictly to this belief and propagate it universally, even if all the forces (Ahzaab) and tribes of the world align to prevent it.

BY CONTENT: Surah Sajdah propounded the belief that none can overcome Allah's decision. Therefore, no person should call to another god thinking that he/she will be able to effectively intercede on their behalf.

Surah Ahzaab proceeds to inform people that they should not compromise in their beliefs because the kuffar will soon submit to them and offer to enter into peace negotiations. The Muslims should not even compromise by accepting the gods of the Mushrikeen to be intercessors in Allah's court. The Muslims should make it clear to the kuffar that no being can intercede in Allah's court without His permission.

A SUMMARY OF THE SURAH.

The specific intent of this Surah is to negate the following three false notions that the Mushrikeen entertained:

- The fundamental belief that the intercession of their gods can change Allah's decision on the Day of Judgement.
- The notion that a person's wife becomes like his mother after "Dhihaar," and that she cannot become his wife even after offering the expiation for "Dhihar."
- The notion that the wife of one's adopted son is like the wife of one's real son. Therefore, they believed that a woman cannot marry her husband's adoptive father after being divorced or widowed.

Although negation of the first belief receives priority, the second two notions are dispelled by way of example. In other words, Allah impresses upon man that, by his own view, just as his wife cannot be regarded as his mother, his gods cannot overrule Allah's decree because they believe so. Similarly, just as one's adopted son cannot become one's real son because he wants him to, one's gods also cannot be effective intercessors in Allah's court merely because he/she desires this.

Allah opens the Surah with the verse, **"Oh Prophet (sallallahu-alaihi-wasallam)! Fear Allah…"** In this verse, Allah exhorts Rasulullah (sallallahu-alaihi-wasallam) to check the ways of the Mushrikeen and to adhere strictly to His commands.

In verse 4, Allah dispels the second and the third of the above three misnomers. Then, for the remaining part of the Surah, Allah discusses the third misnomer, which He dispelled by the practical action of Rasulullah (sallallahu-alaihi-wasallam). Allah orchestrated events in such a way that He made Rasulullah (sallallahu-alaihi-wasallam)'s cousin, Hadhrat Zainub bint Jahash (R.A) marry Rasulullah (sallallahu-alaihi-wasallam)'s adopted son, Hadhrat Zaid bin Haarithah (R.A).

When the couple could not live together, Hadhrat Zaid (R.A) divorced his wife. Thereafter, Allah Himself gave her in marriage to Rasulullah (sallallahu-alaihi-wasallam). In this manner, an age-old tradition was terminated. Since this tradition was engraved in people's hearts, the possibility existed that the Mushrikeen and munafiqeen would use the situation to incite others against Rasulullah (sallallahu-alaihi-wasallam). The possibility also existed that the Muslims and the pure wives of Rasulullah (sallallahu-alaihi-wasallam) could be adversely affected by this incitement. At the same time, it could have also occurred that Rasulullah (sallallahu-alaihi-wasallam) himself be affected thereby.

To counteract these possible results, Allah followed the third misnomer with 19 laws of guidance. Eight of these applied to Rasulullah (sallallahu-alaihi-wasallam), nine to the Muslims, while the other two were applicable to the wives of Rasulullah (sallallahu-alaihi-wasallam).

The purpose of this was to inform the Muslims that the Mushrikeen and munafiqeen are bent on opposing Rasulullah (sallallahu-alaihi-wasallam) because he dispelled an age-old tradition of theirs. They would therefore attempt to assault his honour. The Muslims are therefore told that they should not succumb to the vilification of these people, and that they should lend their unfaltering support to Rasulullah (sallallahu-alaihi-wasallam) treating his honour and dignity in higher regard than even their own souls.

The Surah also informs the chaste wives of Rasulullah (sallallahu-alaihi-wasallam) that they should also be resolute about the issue and should not allow any words to escape their lips whereby the honour of Rasulullah (sallallahu-alaihi-wasallam) is jeopardized.

The Surah tells Rasulullah (sallallahu-alaihi-wasallam) that he must never compromise on religious principles and that he should make every effort to dispel shirk and ignorant customs. The Surah also sounds numerous warnings to the kuffar and munafiqeen.

The first law issued to the Muslims is contained in verse 6, where Allah says **"The Prophet (sallallahu-alaihi-wasallam) is closer to the believers than their own souls…"**. Herein Allah instructs the Muslims to lend their support to Rasulullah (sallallahu-alaihi-wasallam) in the face of opposition from the Mushrikeen and munafiqeen after their tradition was dispelled. They are told that they should even sacrifice their very lives for Rasulullah (sallallahu-alaihi-wasallam)'s honour and that they should treat his wives as their mothers. Therefore, no word should leave their lips, which may scar his honour in any way.

"When We took their covenant from the prophets, from yourself…" [verse 7] Herein Allah issues the first instruction to Rasulullah (sallallahu-alaihi-wasallam), by telling him not to compromise on the truth. He was to propagate the truth under all circumstances, even if the Mushrikeen and munafiqeen were to oppose him.

Allah then passes the second command to the Muslims in verse 9, where He says, **"Oh you who believe, recall Allah's bounty upon you…"** Allah exhorts the Mu'mineen not to lose courage, and to remain with Rasulullah (sallallahu-alaihi-wasallam) because He would assist them despite their small numbers, like He did on numerous occasions.

By way of example, Allah then cites the incident of the battle of Ahzaab (also called the battle of Khandaq i.e. the Trench). Allah assisted the Muslims on that occasion, when the Muslims were faced with a large enemy in addition to the negative propaganda of the munafiqeen. The details of this battle are mentioned from verse 9, and terminate at the end of verse 27.

Allah then addresses Rasulullah (sallallahu-alaihi-wasallam) directly when He says, **"Oh Prophet (sallallahu-alaihi-wasallam)! Say to your wives…"** [verse 28]. Rasulullah (sallallahu-alaihi-wasallam) is instructed to tell his wives that he is prepared to separate from them if they desire the glamour of this world. However, if they desire Allah,

Hie Prophet (sallallahu-alaihi-wasallam), and to eradicate customs of ignorance, they will receive a tremendous reward from Allah.

Allah then addresses Rasulullah (sallallahu-alaihi-wasallam)'s wives for the first time when He says, **"Oh wives of the Prophet (sallallahu-alaihi-wasallam)! Whomsoever of you…"** [verse 30] Here Allah warns them of a double punishment if they were to say anything against that may besmirch the honour of Rasulullah (sallallahu-alaihi-wasallam). However, those from them who will stand by Rasulullah (sallallahu-alaihi-wasallam) at all times and assist in eradicating the customs of the period of ignorance, then they shall receive a double reward therefor.

Allah addresses Rasulullah (sallallahu-alaihi-wasallam)'s wives for a second time in verse 32, where He tells them that they are not like other women, and should therefore not say that (like others say) that Rasulullah (sallallahu-alaihi-wasallam) does as he pleases. Should they say this, the munafiqeen will rejoice at the fact that Rasulullah (sallallahu-alaihi-wasallam)'s household has been split upon an issue. However, they should be firm and state in no uncertain terms that Rasulullah (sallallahu-alaihi-wasallam) acted according to Allah's command when he married his adopted son's divorced wife.

They are also instructed to keep aloof from customs of ignorance and to obey Allah's Prophet (sallallahu-alaihi-wasallam), because Allah wishes to cleanse them of all impurities.

The third law issued to the Muslims is contained in verse 35, where every Muslim man and woman are enjoined obey Allah and His Rasul (sallallahu-alaihi-wasallam). Allah has prepared a grand reward for such people, whereas those who disobey Him have deviated and will suffer a terrible doom in Jahannam.

Rasulullah (sallallahu-alaihi-wasallam) is addressed for a third time with the words, **"When you said to the one…"** [verse 37]. Rasulullah (sallallahu-alaihi-wasallam) never wanted Hadhrat Zaid bin Haaritha (R.A) divorce Hadhrat Zainab (R.A). The only way to console her afterwards would be for Rasulullah (sallallahu-alaihi-wasallam) to marry her. However, the Prophet (sallallahu-alaihi-wasallam) feared that the munafiqeen would taunt him for marrying his adopted son's ex-wife.

Nonetheless, Allah wanted the custom to be broken with Rasulullah (sallallahu-alaihi-wasallam)'s practical action and contracted his marriage to her.

Thereafter, in verse 38, Allah addresses Rasulullah (sallallahu-alaihi-wasallam) for the fourth time, when He tells His Prophet (sallallahu-alaihi-wasallam) not feel any constraint in his heart with regard to Allah's decree. He is exhorted to fear Allah Only and not to fear the reproach of others. Such is the attitude of the Ambiya (A.S).

The fourth law directed at the Muslims is propounded in verse 40, where Allah tells them that Rasulullah (sallallahu-alaihi-wasallam) is not the father of any man. Therefore, they should not also regard Hadhrat Zaid (R.A) as his son, due to which there would be no harm in Rasulullah (sallallahu-alaihi-wasallam) marrying Hadhrat Zainab bint Jahash (R.A). The Muslims are encouraged to keep their hearts clean and not to be influenced by the evil propaganda of the munafiqeen.

The fifth law to guide the Muslims is expressed from verse 41, where Allah tells the Mu'mineen that they should remember Allah in abundance, glorify Him and praise Him excessively, morning and evening. Any ill thoughts that they may harbour against Rasulullah (sallallahu-alaihi-wasallam) may be thwarted by Allah's remembrance.

Allah then addresses Rasulullah (sallallahu-alaihi-wasallam) for the fifth time when He says, **"Oh Prophet (sallallahu-alaihi-wasallam)! We have sent you as a witness, a conveyor of glad tidings and a warner."** It is therefore, Rasulullah (sallallahu-alaihi-wasallam)'s duty to dispel ignorant traditions, and announce to the world that marriage to one's adopted son's wife is permissible. Allah then repeats the initial message of the Surah, when He declares, **"Do not follow the disbelievers."**

The sixth law directed to the Mu'mineen is mentioned in verse 49, where Allah instructs the Mu'mineen that their wives need not pass her 'iddah' if he divorces her before the marriage is consummated. She can marry immediately after the divorce. It is for this reason that Hadhrat Zainab (R.A) could be married to Rasulullah (sallallahu-alaihi-wasallam) so soon.

In verse 50, Allah describes all the women whom Rasulullah (sallallahu-alaihi-wasallam) was permitted to marry. Verse 53 then proceeds to address the Muslims for the seventh time, when Allah teaches the Muslims the etiquette of entering Rasulullah (sallallahu-alaihi-wasallam)'s home, thereby dispelling any cause for false propaganda from the munafiqeen.

The eighth law applicable to the Mu'mineen is to send salutations and to make supplications for special mercy to be shown to him because of the efforts that he made to eradicate traditions of ignorance despite vehement opposition from the kuffar and munafiqeen. Thereafter, in verse 57, Allah sounds a warning to those kuffar who harass Rasulullah (sallallahu-alaihi-wasallam) and the Muslims.

Verse 58 issues the seventh command to Rasulullah (sallallahu-alaihi-wasallam), instructing him to enjoin his wives, daughters, and all the Muslim women to cover themselves completely when leaving their homes for any reason. This will preserve their chastity and safeguard them from the slander of mischief-makers.

Allah then warns the munafiqeen and other kuffar when he says, **"If the hypocrites do not desist..."** [verse 60]. In this verse Allah warns them that, if they do not desist from their evil ways, He will issue the order that they all be slain.

From verse 63, Allah describes the evil plight of the kuffar in the Hereafter, when they will not be able to save themselves from his punishment.

Thereafter, in verse 69, Allah instructs the Muslims not to have any ill thoughts about Rasulullah (sallallahu-alaihi-wasallam), and not to hurt his feelings by saying anything derogatory. They should rather fear Allah and adhere strictly to the truth.

From verse 72, Allah concludes the Surah by reproaching the munafiqeen and Mushrikeen, and also conveying glad tidings to the Mu'mineen.

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SURAH SABA.

THE LINK BETWEEN SURAH SABA AND SURAH AHZAAB.

BY NAME: Surah Ahzaab contained the message to remain steadfast upon Tauheed even though the Ahzaab (the various tribes) oppose you. The Mu'mineen will always be victorious, just as they were victors of the battle of Ahzaab.

Surah Saba propounds the message that it would be best for the kuffar to accept the belief in Tauheed. If they do not, they will suffer the same fate as the people of Saba, who were annihilated for rejecting Tauheed.

BY CONTENT: Surah Ahzaab mentioned that a man’s wife will not be treated as his mother merely because he says so. Similarly, a person’s adopted child will not be regarded as his own child, even though he desires that the child be his. In a like manner, no god can overrule Allah’s verdict in the Hereafter despite peoples’ belief.

Surah Saba replies to the doubts that the kuffar had with regard to the Ambiya (A.S), the angels and the jinn being able to hold weight in Allah’s court.

A BRIEF SYNOPSIS OF THE SURAH.

The fourth part of the Surah commences with Surah Saba. The central theme of this part is the negation of anyone being able to alter Allah’s decree by his own will. Therefore, only Allah must be summoned whenever one is afflicted with any adversity. Only He must be worshipped and no partner should be ascribed to Him.

Therefore, there are two central themes in this part, viz. (1) the fact that none can overrule Allah’s decisions, and (2) the fact that only Allah is worthy of worship. Surah Saba discusses the first of these two themes, while Surah Faatir discusses the result of the first, i.e. the second fact (that Only Allah be worshipped). The Surah seems to ask people why they worship others and treat them as Helpers?

Thereafter, Surahs Yaaseen, Saaffaat and Saad accelerate discussion of the first central theme. Surah Yaaseen mentions how Allah seized the disobedient nations, while their gods, whom they regarded as their intercessors, were helpless against Allah's might.

Surah Saaffaat then mentions that even the Ambiya (A.S), who are extremely close to Allah, have no ability to curtail Allah's decree because they also suffered adversities and called to Allah for assistance. Surah Saad also speaks of how the Ambiya (A.S) were afflicted with physical adversities, yet they only turned to Allah for assistance, admitting their helplessness to Him. Therefore, these three Surahs follow on from Surah Saba.

Surah Zumar is also linked to Surah Saba because it also refutes that notion that others are able to influence Allah's decision. Surah Faatir also contains the message of worship and supplication to Allah only. This is substantiated by detailed proofs that are expounded in Surahs Faatir and the Hawaameem (i.e. the seven Surahs beginning with the word 'HaaMeem'). These Surahs also dispel many doubts arising from the theme. These Surah are therefore linked to Surah Faatir.

Since Surah Saba serves as an introduction to Surahs Yaaseen, Saaffaat and Saad, it will also be an introduction for Surah Faatir, Zumar and the Hawaameem. It is perhaps for this reason that the to Surahs (viz. Saba and Faatir) begin with the words "Alhamdulillah."

The remaining Surah of the Qur'aan after the Hawaameem mostly contain warnings of the Hereafter and mention of Qiyamah. Therefore, it is most appropriate that these Surahs be classified as the fifth part of the Qur'aan.

The central theme of Surah Saba is the negation of the belief that others can influence Allah's decision by their intercession. This is supported by six proofs, of which one is quoted, another is related to divine revelation, and the other four are logical.

Four incorrect beliefs have also been replied to with regard to the theme. The first concerns Hadhrat Dawood (A.S), the second concerns Hadhrat Sulaymaan (A.S), the third concerns jinn, while the fourth is with regard to the angels.

The Surah also makes mention of eight methods of propagation. Of these, three are mentioned midway through the Surah, while the other five are at the end of the Surah. Numerous warnings and reproaches are also mentioned on appropriate occasions.

A MORE DETAILED SUMMARY OF THE SURAH.

The opening verse of the Surah begins with the words, **"All praise be for Allah…"** This is actually the first logical proof because it proves that all divine attributes belong only to Allah, Who is the Master and Controller of the universe. Only He can be of assistance to anyone in this world, as well as in the Hereafter.

The second verse goes on to say, **"He knows what enters into the earth, what emerges therefrom…"** This verse forms the second part of the above proof. The verse tells people that Allah is the Only Being who has knowledge of the unseen. He is aware of the slightest atoms in universe.

Allah then makes mention of an objection of the kuffar when he says, **"The disbelievers say, 'Qiyamah will never come to us…"** Not only do the kuffar regard the intercession of others to be powerful enough to overcome Allah's decision, but they reject the advent of Qiyamah.

Allah replies to this objection using the second logical proof of the Surah, when he says, **"Say, 'Why not? I swear by my Rabb, it will certainly come to you…"** On the Day of Qiyamah, Allah will grant every person the rewards or punishment due to them because nothing is hidden from Him.

The above reply is accentuated by an oath, whereafter a description is given of the One by Whose name the oath was taken, viz. Allah. This description is also a logical proof, explaining that Allah is the Knower of the unseen, from Whom nothing can be hidden.

Verse 4 then conveys glad tidings to the Mu'mineen, whereafter verse 5 sounds a warning to the kuffar about the consequences of the Hereafter.

Allah then quotes a proof from the Ahlul Kitaab, when He says, **"Those who have been granted knowledge..."** This mentions that the learned scholars of the Ahlul Kitaab recognize Rasulullah (sallallahu-alaihi-wasallam) as Allah's true messenger, thereby attesting to the authenticity of whatever revelation he received.

Another objection is mentioned in verse 7, whereafter Allah replies thereto in verse 8, where He says, **"But those who do not believe in the Hereafter..."**

"Have they not seen..." [verse 9] This verse warns the rejectors about the terrible consequences that their rejection will bring them in this very world.

"We have undoubtedly granted Dawood..." [verse 10] This verse replies to the first belief concerning Hadhrat Dawood (A.S). People thought that since the mountains and birds glorified Allah with Hadhrat Dawood (A.S), and since iron became as soft as wax in his hands, he must certainly possess the ability to influence Allah's decision through his intercession. Allah replied to this incorrect belief by saying that all the capabilities and feats that Hadhrat Dawood (A.S) possessed was given to him by Allah. Therefore, he can never overrule Allah's decree in any way.

The same belief was entertained with regard to Hadhrat Sulaymaan (A.S) because he possessed overwhelming authority over many of Allah's creation, including the jinn. From verse 12, Allah dispels this belief by impressing upon man that Allah granted everything to Hadhrat Sulaymaan (A.S). Although he was certainly a great prophet and king, but only by virtue of Allah's grace. Whatever the jinn did for him was for the benefit of the public, and by Allah's command.

The Mushrikeen also believed that the jinn possessed knowledge of the unseen. Allah dispels this belief in verse 14, where He describes how Hadhrat Sulaymaan (A.S) passed away while engaged in worship. However, Allah caused his body to remain supported in a standing position with his staff, which he was using as a support.

Thinking him to be alive, the jinn continued to work as he had commanded them to. It was only after some time, when termites consumed the staff, that his body collapsed to the ground. Then only

did the jinn realize that he was dead. If they possessed knowledge of the unseen, they would have never toiled for such a long time.

To warn people of the devastating consequences of rejection in this world, Allah cites the incident of the people of Saba from verse 15. Allah had blessed them with the best of bounties, but because they expressed ingratitude to Allah, He annihilated their fields and settlements.

The fourth incorrect belief that the Mushrikeen held was that the angels also possessed the ability to influence Allah's decision by their intercession. Allah dispels this belief from verse 22 by telling them that He has granted to the angels every ability that they possess. Therefore, they cannot be regarded as beings whose intercession can overrule Allah's decision. The angels will only speak the truth when they are asked to speak on the Day of Judgement.

Allah then negates the belief that anyone's intercession can influence His decision. Allah says in verse 23, **"No intercession can profit by him, save for those whom He permits."**

Verse 24 poses the question, **"Say, 'Who sustains you from the heavens and the earth?..."** This verse prompts the kuffar to admit that Only Allah sustains them. This admission leads them to also admit that Allah is the Master and Controller of the universe.

Allah also says in verse 24, **"Surely we or you are either upon guidance or in manifest error."** This verse propounds the first method of propagation, teaching the Mu'mineen to adopt a soft and lenient approach when addressing the kuffar.

The second method of propagation is expressed in verse 25, where Allah says, **"Say, 'Neither will you be questioned about the sins that we perpetrate, nor will we be questioned about what you do."** Every person will have to answer for his own deeds.

The third method of propagation is mentioned in verse 26, where Allah says, **"Say, 'Our Rabb will gather us, whereafter He will decide between us with the truth..."**

Another objection is mentioned in verse 29, where Allah quotes the kuffar as saying, **"When will this promise occur if you are**

truthful?" Allah replies thereto in verse 30, by saying that Qiyamah will occur at it's appointed time, whereafter there will be no delay in the matter.

Another objection is mentioned in verse 31, whereafter Allah warns people that those who go astray and who lead others astray, will ruefully lament their behaviour when they witness Allah's punishment on the Day of Qiyamah. However, their remorse will be of no use to them.

Thereafter, in verse 34, Allah sounds a warning with regard to the worldly consequences of kufr. Verse 36 then presents the third logical proof by saying that Allah grants sustenance as He pleases and that Only He is the Master and Controller of the universe.

In verse 37, Allah reproaches the kuffar, whereafter He also conveys glad tidings of great rewards for the Mu'mineen in the same verse. In verse 38, Allah rebukes and warns people. Thereafter, Allah repeats the third proof in verse 39, continuing to sound a further warning in verse 40.

Verse 43 quotes another objection, when Allah says, **"When Our explicit verses are recited to them, they say, 'He is only a man who wishes to forbid you from what your forefathers used to worship."** Thereafter, Allah again warns people of the consequences in the Hereafter in the verses beginning with verse 45.

Together with encouraging people to believe in Tauheed, verse 46 also contains the fourth method of propagation. The fifth method is expounded in verse 47, where Allah says, **"Say, 'Whatever remuneration I may have asked from you, will remain yours…"**

The sixth method follows thereafter in verse 48, where people are told that Allah propounds the truth and that He is the Only Knower of the unseen. In the seventh statement teaching propagation (verse 49), Allah declares that the true Deen has vanquished falsehood, which can never rise before the truth.

Verse 50 expresses the eighth method, wherein the preacher should declare to people that they should concentrate on correcting their own affairs because they will not be questioned about his deeds.

Thereafter, the concluding verses of the Surah warn people about the terrible consequences of rejection, which they will face in the Hereafter.

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SURAH FAATIR.

THE LINK BETWEEN SURAH FAATIR AND SURAH SABA.

BY NAME: Surah Saba refuted the false belief that any person's intercession can overcome Allah's decision. It also replied to many doubts and elucidated the incident of the people of Saba, who were annihilated because of their kufr and ingratitude.

Surah Faatir now proceeds to explain proofs for the above. Allah states in the very verse, **"All praise be for Allah, Who is the Faatir (Creator) of the heavens and the earth."** By not accepting this fact, people will be punished like the people of Saba.

BY CONTENT: Surah Saba negated the belief that anyone can overrule Allah's decision. The Surah also dispelled certain doubts regarding the Ambiya (A.S), the jinn and the angels, explaining that they can never override Allah's decision by their intercession.

Surah Faatir goes on to explain that since none can overrule Allah's decree, it follows that He must be the Only Deity. Only He should be summoned when in need.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah primarily negates shirk in tasarruf. It emphasizes that Only Allah is the Master and Controller of the universe, and that Only

He has knowledge of the unseen. Therefore, Only He must be summoned whenever one is in need.

The Surah presents twelve proofs to the above, eleven of which are logical. The other one is relevant to divine revelation. Together with these, the Surah also mentions the gist of these proofs on three occasions – once briefly and twice in more detail. The Surah also contains warnings, reproaches and glad tidings as the occasion demands.

A MORE DETAILED SUMMARY OF THE SURAH.

Allah opens the Surah with the first logical proof, where He says, **"All praise be for Allah, Who is the Creator of the heavens and the earth…** (till the words) **…Allah has power over all things."** [verse 1] Allah has created the entire universe, including the angels, whom Allah has entrusted with certain tasks. They are therefore Allah's servants, and cannot be regarded as deities, who can be summoned for help in times of need.

The second verse propounds the second logical proof, which explains that Only Allah can open and close the doors to blessings and mercy. Therefore, Only He should be relied on for assistance.

"Oh people! Recall Allah's bounty upon you." This part of verse 3 invites towards Tauheed and exhorts man to remember Allah's bounties upon them, because all bounties are from Him only. Man should therefore express gratitude to Allah.

The third logical proof is mentioned later in verse 3, when Allah says, **"Is there another creator besides Allah who can sustain you from the sky and the earth?"** Immediately thereafter, Allah mentions the gist of the above proofs, which established that Allah is the only source of mercy and blessings. This leads one to arrive at the conclusion that **"There is no Deity besides Him, so whence are you wandering astray?"**

Verse 4 consoles Rasulullah (sallallahu-alaihi-wasallam), whereafter Allah warns people about the grievous consequences of the Hereafter from verse 5, ending with the words **"…theirs shall be a severe**

punishment." [verse 6] Verse 6 also conveys glad tidings to the Mu'mineen.

In verse 8, Allah says that there is no hope of guidance for those who regard their evil deeds as virtues. Therefore, one should not be grieved about the disbelief of these people.

"It is Allah Who sends the winds… (till the end of verse 9)**."** This verse contains the fourth logical proof, explaining how Allah revives barren ground after sending rains, as He will do when He resurrects people. Therefore, He must be regarded as the only Deity.

The Mushrikeen worshipped idols thinking that they will attain respect and honour thereby. Allah dispels this misnomer of theirs in verse 10, telling people that they must only call to Allah, because only He can grant honour to people. The verse also warns the kuffar about the severe consequences they will have to face in the Hereafter.

Allah presents the fifth logical proof in verse 11, where Allah explains how He created Hadhrat Aadam (A.S) from sand and then created his progeny from a drop of fluid. Allah is well aware of what wombs contain, and it is Him Who determines when every person will die. Allah is the Creator of the universe, and is the Only Being Who possesses knowledge of the unseen. Therefore, only He may be supplicated to when in need.

Verse 12 presents the sixth logical proof, wherein Allah mentions that He has created sweet and salty water sources. Therein, Allah has placed sustenance for man in the form of fish, and has also placed precious forms of adornment, whereby people make jewellery. Allah also allows ships to travel on the seas so that people may transport themselves and their goods easily. Man should realize that they should only supplicate to the same Allah Who has granted them all these favours.

"Allah enters the night into the day, the day into the night, and has subjugated the sun and the moon. Each one travels to an appointed term." [verse 13] In this verse, Allah explains that He controls the alternation and length of the day and night. He also controls the solar and lunar systems. Immediately thereafter Allah mentions a gist of the above proofs when He says, **"This is Allah, your Rabb…** (till the end of verse 14)**."**

This tells man that the being Who has been described thusfar is none other than their Master, Allah. Everything is in His control, whereas the false gods, which the Mushrikeen worship, do not even have control over the most insignificant things. They cannot even hear the call of someone who supplicated to them. Even if it be assumed that they can hear, they will be unable to fulfill he request.

In fact, they are so oblivious of everything, that they will declare on the Day of Qiyamah that they were totally unaware of the fact that they were being worshipped. How can such things ever be worshipped?

Verses 15 to 17 proceed to expound the eighth logical proof by explaining that all creation, even the angels and the jinn, are dependant on Allah, while He has no need for any of them. If He wills, it will be extremely simple for Him to destroy the entire human race and create another in their place. He is therefore, the Only Deity, Who should be summoned when in need.

"None shall bear the burden of another... (till the words) **...even though it be a close relative."** This part of verse 18 warns man about the Day of Qiyamah. Thereafter, the next part of the verse conveys glad tidings to them.

By way of certain examples in verses 19 to 22, Allah explains the clear distinction between a Mu'min and a kaafir, and between Tauheed and shirk. Allah then consoles Rasulullah (sallallahu-alaihi-wasallam) in verses 23 to 26, also adding a warning to the kuffar therein.

The ninth logical proof appears in verses 27 and 28, where Allah says, **"Do you not see that Allah sends water from the sky...** (till the words) **...in the same different colours."** In these verses, Allah explains how His great creative capability when He causes all types of plants and fruit to sprout from the earth after the rains. He has also created mountains, people and animals in various colours and shades. None has the ability to do this. The last part of verse 28 and verse 29 contain a reproach and glad tidings for the sincere Mu'mineen.

Verse 31 presents the only proof concerning divine revelation, wherein Allah states that the Qur'aan, which contains the message of Tauheed, is the absolute truth. Verses 32 to 35 then convey glad tidings of eternal rewards for those who are devoted to the Qur'aan. Thereafter, verses 36 and 37 sound a warning to those who reject the Qur'aan.

"Verily Allah has knowledge of the unseen things of the heavens and the earth. He certainly knows the secrets of the heart." [verse 38] This verse presents the tenth logical proof, explaining that only Allah has knowledge of the unseen, due to which He is the Only One Who should be summoned for assistance when in need.

Verse 39 proceeds give encouragement towards expressing gratitude and, at the same time, it also warns people about the Hereafter. Thereafter, verse 40 makes mention of another detailed gist that emerged from the foregoing proofs. Allah asks the Mushrikeen to show what their gods have created, or to prove what partnership they share in the creation of the universe. If they believe that their gods are really deities without creating anything, then they are requested to furnish proof to the effect.

The Mushrikeen are requested to present logical and quoted proofs for their claims, but are to asked for any proof pertaining to divine revelation because they have no access thereto.

The eleventh logical proof is mentioned in verse 41, where Allah explains how Only He can hold the sky in place. Therefore, it follows that only He can be relied on in times of need. Whereas the first proof explained that Allah created the heavens and the earth, the last proof details that Only He maintains their existence.

Verses 42 and 43 reproach and warn people at the same time, whereafter concluding two verses warn people about the terrible consequences to be faced in the Hereafter.

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SURAH YAASEEN.

THE LINK BETWEEN SURAH YAASEEN AND THE PRECEDING SURAHS.

BY NAME: Surah Saba negated the false belief that any being's intercession can alter Allah's decision. Thereafter, Surahs Yaaseen, Saaffaat, Saad and Zumar also share this theme, though to a more intense degree. Surah Saba also dispelled many doubts held by the Mushrikeen. Surah Yaaseen now discusses the fact that since the false gods of the Mushrikeen cannot save them from Allah's punishment, how can it even be hoped that their intercession can change Allah's decree?

A BRIEF SYNOPSIS OF THE SURAH.

The Surah begins with and introduction, which is coupled with some encouragement. During the course of the Surah, the central theme is propounded and further substantiated by five logical proofs – one of which appears towards the end. The Surah also contains many reproaches, warnings, glad tidings and, at the end, a gist of the Surah.

A MORE DETAILED SUMMARY OF THE SURAH.

The first eleven verses serve as the introduction to the Surah. Therein, Allah explains that the Qur'aan is a verification of Rasulullah (sallallahu-alaihi-wasallam)'s veracity. However, because Allah has sealed the hearts of many people, they cannot accept the fact.

Verse 12 warns people about the Hereafter, whereafter verses 13 to 29 narrate the incident of the people of a certain village. They rejected Allah's apostles and even murdered a person who gave them good advice. Eventually they were destroyed by Allah's punishment, from which even the intercession of their gods could not save them.

The primary assertion of the Surah appears in this incident, where the murdered person says, **"Should I adopt deities besides Allah.**

If Rahmaan wills any harm for me, neither will their intercession be of any avail to me, nor will they be able to save me." [verse 23]

In verse 30, Allah expresses His dissatisfaction with man, whereafter the first logical proof appears in verses 31 and 32. Herein Allah mentions that He destroyed many disobedient nations before, the gods of who could not assist them at all.

"A sign for them is the barren land… (till the words) **…and from what they do not know."** [verses 33 to 36] In these verses Allah explains that Only He can revive barren land, causing all types of fruit plantations to flourish thereupon. It is also only Him Who causes springs to gush forth from beneath the earth. The false gods of the Mushrikeen have no share in the creation of these things. Not even the angels, the jinn or the Ambiya (A.S) can accomplish any of these feats. Therefore, how can any other besides Allah be regarded as a deity or an intercessor?

Verse 37 till verse 40 contain the third logical proof, where Allah says, **"A sign for them is the night…** (till the words) **…each one swimming in it's orbit."** Allah controls the entire solar system, which has not altered in it's perfect functioning to this day. If there existed a being whose intercession could effect any change to Allah's decisions, then this being would have certainly been able to effect some change in Allah's system.

Allah presents the fourth logical proof from verse 41, terminating it only at the end of verse 44. In this proof, Allah explains how He allows ships and other marine vessels to travel safely across the oceans. If He wished to sink any ship, no false god would be able to save the ship.

Verses 45 to 47 discuss the objections raised by the Mushrikeen, whereafter people are warned about the Hereafter when Allah says, **"They say, 'When will this promise come if you are truthful?…** (till the words) **…you will only be granted retribution for what you used to do."** [verses 48 to 54]

Glad tidings are then conveyed from verses 55 to 58, which is followed by further warnings about the consequences to be faced in

the Hereafter, in verses 59 to 65. Verses 66 and 67 then warn people about the grievous consequences they may face in this world.

"We have not taught him poetry... (till the end of verse 70). In these verses Allah attests to the authenticity of Rasulullah (sallallahu-alaihi-wasallam), declaring that he was not a poet, neither was the Qur'aan a work of poetry, as the Mushrikeen alleged. Allah says that it does not even behove a person like Rasulullah (sallallahu-alaihi-wasallam) to be a poet.

Allah presents the fifth logical proof in verse 71, wherein He speaks of the animals that He has created for man for various purposes. While there are those animals that man can use to transport himself and his goods, there are those that he can slaughter to eat. Only Allah has created these animals, and the false gods of the Mushrikeen had no part in this creation. Therefore, they cannot be regarded as deities, nor as effective intercessors.

"Leaving Allah aside, they adopt other deities so that they may be assisted. These deities cannot be of any assistance to them..." [verses 74 and 75]

Thereafter Allah consoles Rasulullah (sallallahu-alaihi-wasallam) in verse 76, wherein Allah also warns people about the consequences of the Hereafter.

In verse 77, Allah speaks about the ingratitude of man, who, forgetting that Allah created him from a drop of semen, chooses to contest the belief in Tauheed. They also contest Allah's power by expressing surprise at the fact that Allah will resurrect man on the Day of Qiyamah. Allah replies to their objection when He says, **"Say, 'The One Who created these bones the first time will revive them...** (till the words) **...He says, 'Be!' and it is."** [verses 79 to 82]

Allah proves the probability of Qiyamah by explaining that it is indeed simple for the Being Who created man from nothing, to bring the same original matter back to life. Allah also mentions one of His smaller feats in creating fire from a green tree. After creating man and enormous phenomena like the heavens and the earth, can He not perform the simple act of resurrecting the dead? In fact, all Allah

needs to do when intending something, is to say "Be!" The thing them immediately comes into being.

Allah concludes the Surah by stating the essence of the theme, when He says, **"Pure is the Being in whose hand is the authority of all things, and to Whom you will return** (on the Day of Qiyamah)**."**

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SURAH SAAFFAAT.

THE LINK BETWEEN SURAH SAAFFAAT AND THE PRECEDING SURAHS.

BY NAME: Surah Saba mentioned that those people who believe that their gods will assist them against Allah's decree, will suffer the plight of the people of Saba. Surah Saaffaat explains that the Saaffaat (those angels who stand in rows before Allah) also make the announcement that none is worthy of worship besides Allah.

BY CONTENT: After Surah Yaaseen, Surah Saaffaat is also linked to Surah Saba, while it is also linked to Surah Yaaseen by way of negating intercession that can alter Allah's decision. Surah Yaaseen emphasized that the expectations of salvation that the Mushrikeen pinned in their gods were sthattered when Allah's punishment seized them. Their gods were totally helpless against Allah.

Surah Saaffaat goes on to say that, let alone assist against Allah, all those whom the kuffar deem to be effective against Allah's decree [like the angels, the jinn and the Ambiya (A.S)], submit in humility before Allah. They even admit to their helplessness against Allah's

plan. Therefore, it is impossible to believe that they can be of any help to man.

A DETAILED SUMMARY OF THE SURAH.

The first five verses tell of how the various types of angels are all subservient to Allah, and they all announce to the inhabitants of the earth that their Rabb is the One Allah. There can be no other deity, nor any being that can alter Allah's decrees.

Thereafter, verses 6 to 10 explains how the shayateen are driven with fiery stars from the heavens when they attempt to steal a hearing. They then suffer a grievous punishment. Since they cannot even get close enough to hear what is being discussed in the heavens, how can they have the ability to reverse Allah's decision?

"Inquire from them… (till the words) **…or our forefathers?"** [verses 11 to 17] These verses contain an objection of the Mushrikeen, adding a warning to them with regard to their plight in the Hereafter. Thereafter verses 18 to 34 purely discuss the terrible plight that the kuffar will suffer in the Hereafter.

Thereafter, in verse 35, Allah says, **"They are such that when they are told, 'There is none worthy of worship besides Allah,' they behave arrogantly…** (till the end of verse 37).**"** These verses contain yet another objection of the Mushrikeen, together with it's reply.

Verses 38 to 40 further warn the kuffar about the consequences of the Hereafter, while glad tidings to the believers follow from verse 41 to verse 61.

"Is this better or… (till the words) **…save for Allah's chosen bondsmen."** [verse 62 to 74] These verses also speak about the miserable plight to be faced by the kuffar in the Hereafter.

Thereafter, the first narrative regarding Hadhrat Nooh (A.S) is related from verse 75, and terminates at the end of verse 82 with the words, **"Then We drowned the others."** In these verses, Allah speaks about how Hadhrat Nooh (A.S) implored Allah with complete sincerity, whereafter Allah rescued him and his followers from the

floods. Allah then drowned all the kuffar, who called to their gods for help. Since these gods cannot assist them against Allah's punishment, how can they alter Allah's decision in the Hereafter?

The second narrative concerns Hadhrat Ibraheem (A.S). His incident is related from verse 83, and continues till the end of verse 113. Allah describes how He rescued Hadhrat Ibraheem (A.S) from the raging fire, and how Hadhrat Ibraheem (A.S) was so obedient to Allah that he was prepared to sacrifice his son upon Allah's command. His incident proves that even a great personality like Hadhrat Ibraheem (A.S) cannot be a deity and cannot alter Allah's decree.

"Verily We favoured Moosa and Haaroon... (till the words) **...the two of them were undoubtedly from Our believing bondsmen."** [verses 114 to 122] These verses contain the third and fourth narratives concerning Hadhrat Moosa and Haaroon (A.S), both of whom Allah had rescued from hardships and oppression. This proves that they were not in control of matters, but that Only Allah is the True Deity and Helper.

The fifth narrative (related from verse 123 to verse 132) concerns Hadhrat Ilyaas (A.S), whom Allah saved from assassination and humiliation at the hands of his people. The sixth narrative regarding Hadhrat Loot (A.S) begins from verse 133 and ends with the words, **"...and by night. Do you not understand?"** [verse 138] Allah rescued Hadhrat Loot (A.S) as well. Both, Hadhrat Ilyaas and Loot (A.S), were in need of Allah's assistance, and can therefore not alter Allah's decisions.

Hadhrat Yunus (A.S)'s incident follows thereafter. From verse 139 to verse 148, Allah mentions how Hadhrat Yunus (A.S) called to Him for assistance, whereafter Allah rescued him. Therefore, even he cannot be regarded as an intercessor whose intercession can change Allah's decision.

To elucidate the matter further, Allah poses a question, just as He did in verse 11. Thereafter, in the opposite sequence as appeared earlier, Allah discusses the jinn and the angels with the words, **"Or have We created the angels as females...** (till the end of verse 163)**."** Mention of the angels is repeated for the second time in verses 164 to 166.

"If they were to say… (till the words) **…soon they will come to know."** [verses 167 to 170] these verses contain another objection raised by the kuffar, together with a warning to them.

Thereafter, verses 171 to 173 repeats a brief mention of the Ambiya (A.S), conveying to them glad tidings of this world. Then in verses 174 to 179, Allah warns the kuffar of the terrible consequences which they could face in this very world.

Verse 180 then mentions the essence of the Surah, when Allah says, **"Your Rabb, the Rabb of honour, is Pure from what they ascribe."** Thereafter peace is invoked for all the Ambiya (A.S), after which Allah concludes with the words, **"All praise** (and divine attributes) **be for Allah, the Rabb of the universe."**

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SURAH SAAD.

THE LINK BETWEEN SURAH SAAD AND THE PRECEDING SURAHS.

Surah Saaffaat mentioned how those whom the Mushrikeen regarded as overwhelming intercessors also submit in humility before Allah, and even supplicate to Him for assistance. This being their condition, how can they be regarded as deities and Helpers?

Surah Saad goes further in explaining that, besides the above, the assumed intercessors even experienced physical difficulties in this world, and were put through stringent trials. Therefore, they are also dependent on Allah and cannot be as the Mushrikeen deem them to be.

A BRIEF SYNOPSIS OF THE SURAH.

The Surah begins with an introduction, whereafter it contains encouragement, warnings, reproaches and objections. It presents five

quoted proofs, one logical proof, and one proof pertaining to divine revelation. Towards the end, the Surah describes the helplessness of the angels and the jinn.

A DETAILED SUMMARY OF THE SURAH.

The opening two verses serve as an introduction to the Surah, encouraging people to believe in the Qur'aan, which is replete with advices for people. People are told not to reject it due to arrogance and obstinacy. Verse 3 then warns them of punishment in this very world if they reject the message, just as the previous nations were destroyed.

"They are surprised that a warner has come to them from amongst themselves, and (therefore) **the disbelievers say, 'He is a lying magician."** [verse 4] This verse discusses an objection of the Mushrikeen, who seemed astonished that another human could be Allah's messenger to them. Allah asks in verse 9, **"Or do they possess the treasures of their Rabb's mercy..."** Herein Allah rebukes the Mushrikeen and tells them that He decides who should be conferred the mantle of prophethood because he wields supreme power and authority.

In verse 12, Allah alerts the kuffar about the fact that they may also be punished for their disbelief, just as previous powerful nations and dynasties were annihilated by His punishment. Verse 16 brings the foolishness of the Mushrikeen to light when it mentions how they request for Allah's punishment to overtake them in his world. Allah then consoles Rasulullah (sallallahu-alaihi-wasallam) in verse 17, encouraging him not to be distress about the behaviour of the kuffar.

The first quoted proof is based on the incident of Hadhrat Dawood (A.S), who is mentioned from verse 17. Despite being a renowned and high-ranking prophet, he was chided upon an error that he committed. As a result of this, he pleaded to Allah for forgiveness with extreme humility and meekness. This proves that Hadhrat Dawood (A.S) can neither be a deity, nor an imposing intercessor in Allah's court.

The only logical proof contained in this Surah is mentioned in verse 27. Herein Allah says that He never created the heavens, earth and

their contents in vain. Every atom points to Allah’s unity. Thereafter, a warning is sounded to the kuffar at the end of verse 27, whereafter verse 28 remonstrates them.

Verse 29 presents the proof pertaining to divine revelation, where Allah says that the Qur'aan is replete with blessings, clearly elucidating the belief in Tauheed and the various injunction of Deen. Allah has revealed the Qur'aan so that people reflect upon it and take heed.

The second quoted proof begins from verse 30, where Allah discusses the incident of Hadhrat Sulaymaan (A.S). The incident only terminates at the end of verse 40. In these verses, Allah describes how Hadhrat Sulaymaan (A.S), despite being a great prophet, erred and thereafter humbly sought Allah’s forgiveness. This proves that he was also not a deity or an imposing intercessor in Allah’s court.

Verse 41 commences with the incident of Hadhrat Ayyub (A.S), who was afflicted with a severe illness. However, when he pleaded in humility to Allah, Allah granted him cured him completely by His grace and mercy. This incident proves that a person who is himself in need of Allah to alleviate adversities, cannot be a deity and imposing intercessor in Allah’s court.

The fourth quoted proof (from verse 45) deals with Hadhrat Ibraheem, Is’haaq and Ya'qub (A.S). Allah describes them as His chosen bondsmen, who were always engaged in preparing themselves for the Hereafter. This proves that they also cannot be regarded as imposing intercessors before Allah.

Verse 48 continues to mention the fifth quoted proof, which concerns Hadhrat Isma’eel, Yasa and Dhul Kifl (A.S). By mentioning that they were all His slaves, Allah drives home the point that they are all in need and subservient to Him. Therefore, they cannot be regarded as deities or people whose intercession can override Allah’s decree.

Verses 49 to 54 convey glad tidings to the pious, while verses 55 to 64 describe the misery of Jahannam. After all the logical and quoted proofs have passed, the primary assertion of this Surah is then mentioned. Allah says, **“Say, ‘I am but a warner. There is no deity besides Allah, The One, The Omnipotent…”** [verses 65 to 68]

Even the greatest of men, Rasulullah (sallallahu-alaihi-wasallam), is but a bondsman of Allah, who suffered many trials and difficulties. Even he submits in humility to Allah, Who, as the Omnipotent, The Mighty and the Most Forgiving, is the Only Master and Controller of the universe. None of the Ambiya (A.S) can overrule a decision taken in Allah's court.

The Mushrikeen used to tell Rasulullah (sallallahu-alaihi-wasallam) that, if he is a true prophet, he should inform them of future events and when the punishment, which he warned them of, will take place. Allah replies to this question in verse 69 and 70. Therein Rasulullah (sallallahu-alaihi-wasallam) is instructed to tell people that he has no knowledge about the events being planned in the heavens. He only has knowledge of the things which he has been informed about via divine revelation, and most of this pertains to religious injunctions.

"When your Rabb said to the angels..." [verses 71 to 73] In these verses, Allah explains that the angels are His devout and faithful slaves, who would not do anything without His consent. Therefore, they also cannot overrule Allah's decision in any way.

Verse 74 then begins the discussion of how the forefather of the shayateen, Iblees, was cursed, together with all his progeny. They will all become the fuel for Jahannam due to their sinful ways and for misleading others. How can a creation like this ever be able to alter Allah's decision with their intercession on the Day of Qiyamah?

"Say, 'I do not ask you for... (till the end of the Surah)**."** In these verses, Rasulullah (sallallahu-alaihi-wasallam) is commanded to tell people that he does not require any payment from them. Whatever he preaches to them is divinely revealed. The are warned that, if they do not believe in what he tells them, and persist in believing that their gods can persuade Allah to pass judgement in their favour, the they will see the error of their beliefs on the Day of Qiyamah.

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SURAH ZUMAR.

THE LINK BETWEEN SURAH ZUMAR AND SURAH SAAD.

BY NAME: Surah Saad explained to people that the beings whom they regard as persuasive intercessors in Allah's court have all experienced trials and even physical hardship. Therefore, they should not be regarded as such. Surah Zumar now makes mention of the fact that the people of Imaan and the people of shirk (who regard their gods as imposing intercessors) will be separated into two groups (Zumar) on the Day of Judgement. The Mu'mineen will be admitted into Jannah, while the Mushrikeen will be doomed to Jahannam.

BY CONTENT: Surah Saba negated the belief in anyone being an imposing intercessor. Thereafter, Surah branched out to discuss the fact that Only Allah can be man's deity, Helper and the Only Knower of the unseen. Thereafter, Surah Yaaseen, Saaffaat and Saad continued with the same discussion that was propounded in Surah Saba. These Surahs discussed the topic in more detail.

Surah Zumar, on the other hand, discusses the theme propounded in Surah Saba, as well as what was discussed in Surah Faatir, e.g.

- **"...those who take helpers besides Allah. (They say) 'We only worship them so that they draw us closer to Allah."** [verse 3]
- **"Do they seek any intercessors besides Allah?"** [verse 43]

The Surah therefore expresses the message that all acts of worship and supplications should only be sincerely for Allah because He is the Only Helper and none can be an imposing intercessor before Him.

A BRIEF SYNOPSIS OF THE SURAH.

Surah Zumar contains the following:

- An introduction coupled with encouragement.
- Mention of the primary assertion thrice.

- Factors linked to this assertion.
- Seven logical proofs.
- The essence of these proofs, which are mentioned four times.
- Six proofs pertaining to divine revelation.
- One quoted proof.
- Four reproaches.
- Three comparisons between the Mu'mineen and the kuffar.
- Encouragement to migrate.

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SURAH MU'MIN.

THE LINK BETWEEN SURAH MU'MIN AND SURAH ZUMAR.

BY NAME; Surah Zumar made mention of the two groups (Zumar) – one headed for Jannah and the other for Jahannam. Surah Mu'min mentions the Mu'min of Fir'oun's people, who advised them about two factors. He told them about Tauheed, on account of which the one group attained Jannah, and he also told them about shirk, due to which the other group will enter Jahannam.

BY CONTENT: The central theme of Surah Zumar is contained in verse 2, where Allah says, **"Worship Allah, devoting religion purely for Him."** Here Allah negates partners being ascribed to Him.

Surah Mu'min, HaaMeem Sajdah and Shura discuss the essence of all worship, viz. du'a. The details of du'a are contained in these three Surahs.

Surah Zumar also discussed the fact that there are no imposing intercessors in Allah's court e.g. **"Do they seek any intercessors**

besides Allah?” [verse 43] This theme is discussed in Surah Zukhruf, which appears after Surahs Mu'min, HaaMeem Sajdah and Shura.

A BRIEF SYNOPSIS OF THE SURAH.

The Surah may be divided into two parts. The first part starts at the beginning of the Surah and terminates with the words, **“All praise be to Allah, the Rabb of the universe.”** [verse 65] The second part commences from verse 66 and continues till the end of the Surah.

The first part contains the following:

- An introduction comprising of four passages.
- The theme of the Surah repeated thrice.
- A proof to substantiate the theme, which is derived from divine revelation.
- A quoted proof.
- Two logical proofs.
- Mention of the essence of each logical proof.
- A detailed example concerning the evil consequences of kufr to be faced in this world.
- Consolation for Rasulullah (sallallahu-alaihi-wasallam), which is mentioned twice.

The second part of the Surah repeats the subject matter contained in the first part.

The introduction of the Surah comprises of the following four passages:

I. Verses 2 and 3 explain that the Qur'aan is revealed by Allah, Who is Dominant over all and Who is the All Knowing. He is so Forgiving that He will pardon and penitent person, but is Powerful enough to punish any transgressor.
II. Verses 4 to 6 discuss the fact that only obstinate and rebellious people will reject the Qur'aan, causing them to suffer the same consequences as the previously destroyed nations.
III. From verse 7 to verse 9, Allah speaks about how those who believe in the Qur'aan achieve the honour of being mentioned in

the supplications of those noble angels who carry Allah's throne and those who continuously glorify Him around the throne.

IV. Thereafter, in verses 10 till 12, mention is made of the fact that those who reject the Qur'aan will earn Allah's wrath in the Hereafter.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH HAAMEEM SAJDAH.

THE LINK BETWEEN SURAH HAAMEEM SAJDAH AND SURAH MU'MIN.

Surah Mu'min explained that Only Allah should be summoned when in need. Surah HaaMeem Sajdah goes on to reply to a question with regard to the same. The question is: It is seen that sometimes, when people supplicate to their false gods or make offerings in their names, their difficulties alleviated. They also sometimes see dreams that support their polytheistic beliefs e.g. they see their gods or saints telling them in a dream that their difficulty was not alleviated because they had been negligent in a certain offering to them.

The reply to this question is given in the Surah, when Allah dispels these occurrences as the doings of shaytaan. Shaytaan afflicts a person with certain difficulties and only releases his hold when the person resorts to shirk. Shaytaan teaches him what to do by means of dreams. It is for this reason that Allah instructs man in this Surah to remain steadfast upon his belief in Tauheed and to continue seeking forgiveness from Allah.

All the Surah beginning with the phrase 'HaaMeem' contain a reply to a question, and they all support the subject matter contained in the previous one.

A BRIEF SYNOPSIS OF THE SURAH.

The Surah contains the following:

- An introduction followed by encouragement.
- Four logical proofs.
- Each proof is followed by a warning pertinent to this world or to the Hereafter.
- Four objections. Between the second and third, the method of propagation is explained, and the fourth is followed by a verse that pertains to all four.
- Three doubts are clarified, followed by a proof from revelation.

ggGlâÃIŠR®šOZ lã«ƒG¿ƒMŠR®šOZ IFOZ lâƒM±I…

SURAH SHURA.

THE LINK BETWEEN SURAH SHURA AND SURAH HAAMEEM SAJDAH.

People sometimes see certain dreams, or experience occurrences wherein they are taught that it is proper to call to their saints and gods for help and make sacrifices in their names. Surah HaaMeem Sajdah replied to these experiences by saying that they are all the doings of shaytaan. He appears to people in various forms to mislead them.

Surah Shuraa now replies to another doubt. The doubt expressed by the Mushrikeen is that they find extracts in the previous divine scriptures, which indicate that it is permissible to supplicate to beings besides Allah. Surah Shura replies by saying that Allah has revealed to all the previous Ambiya (A.S) that Only Allah is All Knowing, and that Only He has control over all things. Therefore, supplications should only be directed to Him.

All Allah's scriptures have propounded the same message. If any conflicting text is found in any scripture, it cannot be part of Allah's revelation. It must then be additions to Allah's Books, added by deviant scholars of the religion concerned. Therefore, whoever is led astray by these extracts have no excuse to believe therein.

Three such texts have been replied to in the previous Surahs. The first concerned Hadhrat Sulaymaan (A.S). Based on texts from

previous scriptures, it was alleged that he uttered words of kufr. Allah replied to the allegation in Surah Baqara, where Allah declared, **"Sulaymaan never disbelieved, but the shayateen disbelieved by teaching black magic to people."** [verse 102]

Allah declares in this verse that Hadhrat Sulaymaan (A.S) never perpetrated the act of kufr and black magic. Rather, it was the shayateen who wrote certain books containing words of kufr, whereafter they attributed these to Hadhrat Sulaymaan (A.S). Similarly, other people attributed various acts to the pious saints, of which these illustrious men were innocent.

The second allegation was made against Hadhrat Isa (A.S). The Christians claimed that he had instructed them to supplicate to him. This allegation is rebutted in verse 79 of Surah Aal Imraan, where Allah says, **"It is not possible that Allah gives any human a Book, wisdom and prophethood, and then he tells the people, 'Leave Allah and worship me.' He would rather say, 'Become the people of Allah by virtue of your teaching of the Book and your studying thereof."**

From words like "the son of god" (in the Bible) and **"Allah's word"** and **"Allah's spirit"** (in the Qur'aan), people assumed that Hadhrat Isa (A.S) was so close to Allah that he must certainly have control over some affairs in the universe. Allah replies to this doubt in verse 7 of Surah Aal Imraan, where He says, **"He it was who revealed unto you (Oh Muhammed (sallallahu-alaihi-wasallam) the book wherein lies muhkamaat (clear) verses that are the ummul kitaab and others that are mutashabihaat (allegorical)…"**

In this verse, Allah mentions that extracts like the above are from those verses that are termed as "mutashaabihaat" (allegorical), regarding which Allah says in the same verse, **"None knows their interpretation except Allah."** The details of all the above are discussed in the respective commentaries.

A BRIEF SYNOPSIS OF THE SURAH.

After dispelling certain doubts, the Surah contains verses relevant to the central two assertions of the Surah. These two assertions are:

A. Revelation has been sent to all the Ambiya (A.S) that Allah is the Only Knower of the unseen and that Only He should be worshipped.
B. Anything found contrary to this in the previous scriptures must have been added to these scriptures by the scholars of the respective religions concerned.

Just as the worship of the calf was not acceptable from the Bani Isra'eel, adherence to the false beliefs added to the previous scriptures will not be accepted form those who believe therein.

Thereafter, the Surah contains verses pertaining to both these assertions. Between these verses, three factors are mentioned whereby salvation can be assured from punishment. The Surah finally concludes with a logical proof, a quoted proof, and a third proof pertaining to divine revelation.

A SUMMARY OF THE SURAH.

The first four verses state that revelation was sent to all the Ambiya (A.S) to the effect that Allah is the only Controller and Master of the universe. Verse 5 mentions how even the angels are engaged in the glorification of Allah, declaring His purity from all partners. They also seek forgiveness for the Mu'mineen. Verse 6 then proceeds to sound a warning to the Mushrikeen and reproaches them for their behaviour.

Verse 7 encourages interest in the Qur'aan, and also contains glad tidings and warnings of the Hereafter. The reproach is then repeated in verses 9 and 10, whereafter Allah says that He is **"The Creator of the heavens and the earth…** (till the words) **…Indeed, He has knowledge of all things."** [verses 11 and 12]

Verse 13 explains that all the Ambiya (A.S) propagated the same message of Tauheed and abstinence from shirk, thereby linking all their religions as one.

"They only divided after knowledge had come to them…" [verse 14]. This verse replies to the central objection expressed in the Surah. The objection is: Why did people split up into so many

different denominations when their Ambiya (A.S) all propagated the same message of Tauheed? Why are there various conflicting view expressed in their scriptures? The reply given is that deviant and rebellious scholars and leaders introduced these discrepancies after the Ambiya (A.S) had left this world. Purely due to their obstinacy and rebelliousness, they chose to adulterate the teachings of their religions even though they understood it.

It was also asked as to why the ways of these rebellious people were not quelled. The reply is given in the same verse, when Allah says that these people will be punished when Allah fixes the time for this. They will then be unable to escape.

"Verily, those who inherited the Book after them…" [verse 14] This part of the verse speaks about those people who were misled by the concocted fabrications in the previous scriptures. They still remain lost in doubts.

Based on the above, the following four instructions are issued in verse 15:

- **"This is what you should call towards."** i.e. One should attempt to propagate the above message.
- **"Remain steadfast as you have been commanded."**
- **"Do not follow their whims."**
- **"Say, I believe in the Book that Allah has revealed** (not in the alterations that people have made thereto)**."**

"I have been commanded to maintain justice between you people." [verse 15] A gist of the above is that Rasulullah (sallallahu-alaihi-wasallam) was to continue preaching Tauheed to people even though they may be drowning in the bog of doubt and deception. Trusting only in Allah as an aid, he was to remain steadfast in propagating the same. He was also required to announce to people the belief in Allah's revelation and that he has been enjoined to maintain justice.

Verse 16 makes it clear that those who followed the concocted additions to the divine scriptures have no excuses to offer. This is so because Allah has revealed the Qur'aan as a criterion between right and wrong, and because the Ambiya (A.S) and the true scholars have

propagated the truth. Their excuse will be just as unacceptable as the excuse of the Bani Isra'eel when they worshipped the calf merely on the grounds that it made sounds.

Thereafter, the second half of verse 16 and verse 17 warn people about the consequences to be faced in the Hereafter. Accentuating the original assertion of Allah being the Only Helper, verse 19 conveys the message that Only He should be summoned hen in need.

Verse 20 encourages people towards the Hereafter, while cautioning them about this world. Allah says, **"Whoever desires the harvest of the Hereafter, We shall increase his harvest for him. Whoever desires the harvest of this world, We will grant him therefrom, and he will have no share in the Hereafter."**

In verse 21, Allah asks whether the gods or the leaders of the Mushrikeen have instituted their own religion, because the religion of Allah ordains that only He be supplicated to for assistance.

"If it was not for a decisive word, the matter would have been decided between them. There shall certainly be an excruciating punishment for the oppressors. You will see the criminals in fear for what they have earned, but it will overtake them." [verses 21 and 22] These verses sound warnings about the plight the kuffar will face in the Hereafter. The next part of verse 22 and verse 23 thereafter proceed to convey glad tidings to those who believe and who carry out good deeds. Encouragement to carry out good deeds is also contained in the verse 23.

People ask, "Why was Rasulullah (sallallahu-alaihi-wasallam) called a fabricator when his message was the same as that which the previous Ambiya (A.S) preached, and contained in the previous scriptures?" The reply to this objection is given in verse 24, where Allah says, **"Or do they say that he has fabricated a lie against Allah?..."**

"It is Him Who accepts repentance..." [verse 25] This verse supports the first assertion by explaining that Allah has knowledge of all matters and that Only He can forgive sins. Therefore, people must only plead to him for forgiveness and for assistance in every matter.

Glad tidings and warnings about the Hereafter follow thereafter in verses 26. Since Allah's magnanimity has been established, someone

may enquire as to why Allah does not grant abundance in sustenance to every person? Allah relies to the question in verse 27 by saying that if He had to give every person in abundance, people would all renegade against Allah’s commands. Therefore, Allah grants to people in limited amounts.

Verses 28 and 29 present the first logical proof to substantiate the first assertion. Allah says, **“It is Him Who sends the rains down…** (till the words) **…He has the power to gather them all when He pleases.”** These verses also underline the fact that Only Allah is the Master and Controller of the universe. Therefore, Only He should be worshipped.

Allah warns people of the consequences to be suffered in this very world from the beginning of verse 30 till the words, **“Whatever you have been given are the pleasures of this world.”** [verse 36].

“Whatever is with Allah is best… (till the words) **…there is no way for against people.”** [verses 36 to 41] These verses convey glad tidings for the Mu'mineen and also contain the following three prescriptions for securing safety from Jahannam:

1) Abstention from shirk – **“…for those who believe and rely only on their Rabb.”** [verse 36]
2) Abstention from oppression – **“Those who keep away from major sins…”** [verse 37]
3) Kind behaviour – **“When they become angry they forgive…”** [verse 37]

Warnings of the Hereafter follow in verse 42, whereafter, verse 44 makes reference to the second assertion. Herein, Allah explains that there can be none to guide the person who, due to obstinacy and rebelliousness, chooses follow deviant scholars and accept the concocted additions to the divine scriptures.

Depicting the scene of the Day of Qiyamah, verses 45 and 46 warn people of the grievous consequences awaiting the kuffar in the Hereafter. Thereafter, verse 47 exhorts people to worship Allah Only and not to follow the deviant scholars who contaminate the divine scriptures. Following these people will only lead to great distress and anguish in the Hereafter, where none will be able to escape Allah.

In verse 48, Allah consoles Rasulullah (sallallahu-alaihi-wasallam) by telling him not to be distressed when people reject his message. His task was to convey the message to the people. He could not force them to believe.

"Indeed when We let man taste of Our mercy..." [verse 48] This part of verse 48 reproaches people, whereafter verse 49 presents the second logical proof to substantiate the first assertion. The verse states that the dominion of the heavens and the earth belongs to Allah and that He confers children to people. Therefore, only He must be supplicated to when in need.

Verse 51 refers to the second assertion also to the quoted proof contained in verse 13. Allah speaks of the three methods whereby Allah communicates his message to the Ambiya (A.S). Whatever is not from these three avenues should be regarded as being concocted additions.

Verse 52 substantiates the assertion by mentioning that it was divinely revealed to all the previous Ambiya (A.S), just as it reached Rasulullah (sallallahu-alaihi-wasallam). The concluding verse of the Surah alludes to the logical proof mentioned in verse 49.

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SURAH ZUKHRUF.

THE LINK BETWEEN SURAH ZUKHRUF AND SURAH SHURA.

Surah Shura mentioned that all the Ambiya (A.S) received revelation to the effect that Allah is The Only Controller of the universe and True Helper. Therefore, one should only supplicate to Him. Whatever seems contrary to this in the previously revealed divine scriptures are concocted additions from the deviant scholars of these scriptures. Purely due to their rebelliousness, they intently added these fabrications to mislead others.

However, the Mushrikeen (despite conceding to Allah's omnipotence) still say that they merely worship their gods because they can intercede on their behalf before Allah. Surah Zukhruf replies to this statement in the closing verses, where Allah says, **"Those who they call besides Allah have no power to intercede..."**. The Surah explains that none can impose upon Allah, and that permission to intercede will only be granted for those who believe in Allah and in Tauheed in this world. Intercession will not be permitted for the kuffar, nor on their behalf.

A BRIEF SYNOPSIS OF THE SURAH.

The Surah contains the following:

- An introduction with encouragement.
- Three logical proofs, two being admissions by the opposition (one is at the beginning of the Surah while the other is at the end).
- Four quoted proofs – three detailed and one brief.
- A proof pertaining to divine revelation.
- The epilogue of the Surah replies to the statement of the Mushrikeen mentioned above. It also includes a reproach and an objection.
- Various warnings, glad tidings and reproaches.

A SUMMARY OF THE SURAH.

The opening four verses introduce the Surah by accentuating the glory and grandeur of the Qur'aan. Allah says that the Qur'aan is that great Book that is referred to as "Most Exalted" and "Replete with wisdom" in the Lawhul Mahfooz. These verses encourage people to understand the Qur'aan and practice thereupon.

Verse 5 proceeds to reproach the kuffar, whereafter people are warned of the consequences of kufr to be faced in this world, when He says, **"How many messengers have We not sent amongst the earlier people?...** (till the words) **...the example of the earlier people has already passed."** [verses 6 to 8] Allah tells the Quraish in these verses that He destroyed many previous nations (that were more powerful than them) when they refused to believe in the Ambiya (A.S) whom Allah had sent to them.

"Verily if you ask them who created the heavens and the earth, they will definitely reply, '(Allah) The Mighty, the All Knowing created them all." [verse 9] This is the first logical proof of Tauheed, which is a clear admittance by the kuffar and Mushrikeen. Since Only He is the Creator of everything, He must be the Only One who should be supplicated to.

The subsequent verses describe Allah as the One Who levelled the earth, made roads therein, sends rain from the sky, thereby reviving barren land. Allah also created pairs and the ships and animals so that man can have transport. Allah created all these things so that man may reflect upon their creation and realize that Allah is the Creator of all.

Allah again rebukes the Mushrikeen in verse 15, whereafter He speaks of the fact that the Mushrikeen refer to the angels as Allah's daughters, whereas they (during the period of ignorance) displayed an aversion for daughters. Thereafter, verse 19 repeats the previous reproach and also comments further on the subject.

In verse 20 Allah mentions the old objection of the Mushrikeen. Unable to defend their stance as Mushrikeen, they always made the excuse that they would have never worshipped idols if Allah had not willed it. The shari'ah has proven from all angles that this is no excuse at all. Allah says, **"They have no knowledge** (logical proof) **for this … Or have they been given a scripture** (i.e. they have no quoted proof for what they say) **… But they say, 'We found our forefathers …** (i.e. they do not even have a revealed proof from Allah to substantiate their claim)**."** The only excuse they can offer (which is also not valid) is that they followed the ways and customs of their forefathers. [Verses 20 to 22]

In verse 23 Allah mentions that every nation to which a prophet was sent made the same response, i.e. they claimed to follow in the footsteps of their forefathers. Allah then warns people in verse 25 that He will annihilate those who make this preposterous statement just as He did with those in the past.

The first detailed quoted proof is contained in the incident of Hadhrat Ibraheem (A.S), which begins from verse 26. He preached to his people that they should not worship and supplicate to any being besides Allah. He also declared his exoneration from their worship

and their false gods. Thereafter Allah sent many Ambiya (A.S) in his progeny to continue his efforts in the propagation of Tauheed.

From verse 29 Allah mentions that the Mushrikeen now have no excuse to disbelieve, nor to have any doubts, because the proofs of Tauheed have been made clear to them. However, their intoxication with the pleasures of the world has caused them to reject the truth. In fact, they were so besotted with worldly wealth that they even regarded prophethood as their birthright. It is for this reason that they asked why the Qur'aan was not revealed to an affluent person from amongst them [verse 31]

Allah replies to them in verse 32 when He says, **"Do they distribute Allah's mercy?..."** They have only been granted temporary control over material wealth, while the reins of Allah's mercy (which includes prophethood) is not in their control.

All the objections and arguments of the Mushrikeen stem from the fact that they were infatuated with the material wealth of this world. In verses 32 to 35 Allah highlights the insignificance of all this material wealth when compared to the great bounties of the Hereafter.

Verses 36 to 39 warn people that the shayateen seize control of those people who do not accept the concept of Tauheed. These shayateen lead them astray and beautify their deeds for them so that that they regard vice as virtue and shirk as guidance. Eventually, when they reach the Hereafter and realize their plight, they will declare their exoneration from shirk. However, it will then be too late for excuses.

Thereafter, Allah tells Rasulullah (sallallahu-alaihi-wasallam) that he cannot influence those whose hearts have been sealed by Allah. They will not be able to escape Allah's punishment, which may seize them either during Rasulullah (sallallahu-alaihi-wasallam)'s lifetime or after he leaves the world. [Verses 40 to 42]

"Hold fast to what has been revealed to you. You are certainly upon the straight path." [verse 43] Rasulullah (sallallahu-alaihi-wasallam) is enjoined to adhere strictly to Allah's worship and supplicating Only to Him when in need.

Verse 45 briefly quotes a proof from all the Ambiya (A.S), wherein Allah says that He has never revealed to any of them that they should take others as deities besides Allah.

The second quoted proof is contained in the epic of Hadhrat Moosa (A.S), which commences from verse 46 and terminates at the end of verse 56. Resembling the objection raised by the Quraish (as mentioned in verse 38), Fir'oun also objected to the prophethood of Hadhrat Moosa (A.S). Eventually, when he behaved arrogantly, he invited Allah’s wrath, whereafter Allah destroyed him along with his entire army. This is an eye-opening lesson for all.

Verse 57 says that the Mushrikeen of Makkah clap hands when they hear mention of Hadhrat Isa (A.S) because he is also worshipped like their idols. Allah tells them that Hadhrat Isa (A.S) preached Tauheed, exhorting his people to worship Allah only. He never told people to worship him. They did this only after his ascension to the heavens.

The Mushrikeen claimed to worship the angels who are divine beings. Allah tells them in verse 60 that the fact that a being is an angel does not mean that he deserves to be worshipped. An angel is no special being in Allah’s sight because, if He willed, He could make any person an angel.

The third detailed quoted proof is contained in the story of Hadhrat Isa (A.S), which is mentioned from verse 63. He announced to the people, **“Without doubt Allah is my Rabb and your Rabb so worship Him. This is the straight path.”** [verse 64] People ask that since Hadhrat Isa (A.S) preached Tauheed and never told anyone to worship him, why did people start to worship him? Allah replied to this question in verse 65, where He says that instigators caused differences in peoples’ beliefs after him, leading them to worship Hadhrat Isa (A.S). The verse also warns people of destruction in the Hereafter.

From verse 68 Allah conveys glad tidings to the Mu'mineen, informing them of the bliss of Jannah awaiting them in the Hereafter, and that they will have no fear or grief on the Day of Qiyamah. In Jannah they will have whatever they desire.

Thereafter, from verse 74, Allah describes the miserable plight that the kuffar will face in the Hereafter. Neither will their punishment cease, nor will it be lightened in the least.

Allah then addressed the people of Makkah in verse 78, where He says, **"We have certainly brought you the truth, but most of you dislike the truth."** The subsequent verses go on to mention that, although the Mushrikeen were constantly plotting to harm Rasulullah (sallallahu-alaihi-wasallam), thinking that none was aware of their schemes, the recording angels were always recording these and Allah would always protect His Prophet (sallallahu-alaihi-wasallam).

In a similar strain as verse 15, verse 81 instructs Rasulullah (sallallahu-alaihi-wasallam) to tell the Mushrikeen that he would have been the first to acknowledge any partner to Allah if such a partner existed. However, Allah, Who is the Rabb of the glorious throne, the heavens and the earth, has no partners. Verse 83 then proceeds to reproach and warn people about the imminent punishment awaiting those who practice shirk.

Verses 84 and 85 present the second logical proof, making mention of the fact that the sovereignty of the heavens and the earth are in Allah's control. He is also the Only Being who has knowledge about the advent of Qiyamah. Since He is in control of everything, He does not require any partner or deputy.

However, the Mushrikeen (despite conceding to Allah's omnipotence) still say that they merely worship their gods because they can intercede on their behalf before Allah. Allah replies to this statement in verse 86, where He says, **"Those who they call besides Allah have no power to intercede…"**. This verse forms central theme of the Surah.

The third logical proof, which is a confession by the kuffar, is contained in verse 87, where Allah says, **"Undoubtedly, if you ask them who created them, they would certainly reply, 'Allah.' Where to are they wandering lost?"** However, despite admitting to this, the Mushrikeen still attribute partners to Allah.

The concluding verses of the Surah declare that such people will never believe because of their obstinacy. Therefore, one should

ignore them, for they will soon suffer punishment in this world and, most definitely, in the Hereafter.

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SURAH DUKHAAN.

THE LINK BETWEEN SURAH DUKHAAN AND SURAH ZUKHRUF.

Surah Zukhruf dispelled the notion of the Mushrikeen that their gods are Allah’s deputies and that they will intercede on their behalf on the Day of Qiyamah. The Surah presented logical proofs, quoted proofs, and proofs pertaining to divine revelation to substantiate the fact that Allah is the Creator, Master and Controller of the universe without any partners. None can overrule his decision.

When the Mushrikeen have accepted that none can overwhelm Allah’s decision with their intercession and that Allah is the Master and Controller of the universe without any partners or deputies, they still believe that their gods can hear their supplications. They believe that their gods will present their case in Allah’s court for attention. Therefore, they feel that even though the intercession is rejected, there is no harm in supplicating to these gods because the possibility of acceptance still exists. Surah Dukhaan succinctly replies to this belief by stating that Only Allah is All Hearing and All Knowing [verse 6]. Therefore, He will attend to all pleas.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

- An introduction coupled with encouragement.
- The primary assertion of the Surah i.e. **"Without doubt He is the All Hearing, All Knowing."**
- Warnings of pending doom in this world.
- Warnings of punishment in the Hereafter.
- Glad tidings pertaining to this world.
- A logical proof to substantiate Tauheed.

A SUMMARY OF THE SURAH.

The introduction of the Surah commences from the beginning and terminates with the words, **"...as a mercy from your Rabb."** [verse 6]. In these verses Allah speaks about the Qur'aan being a clear and comprehensive Book, which was revealed on a blessed night. It is a warning to people, which, if they reject, will result in suffering Allah's punishment.

Thereafter, Allah mentions the core verse, which dispels the false notion of the Mushrikeen, as mentioned above. Allah says in verse 6, **"Without doubt He is the All Hearing, All Knowing..."**

Then, in verses 10 to 16, Allah speaks about the detrimental consequences of shirk in this world. The Mushrikeen of Makkah were afflicted by a severe drought. They prayed to Allah to alleviate the drought, but, when it was lifted, they again resorted to shirk. Eventually they were conclusively punished in the battle of Badr.

Allah then depicts an epic whereby people are warned of the terrible consequences of kufr to be faced in this world. From verse 17 to verse 29, Allah speaks about how He punished Fir'oun and his people due to their disbelief and arrogance. Neither their kingdom, nor their wealth could assist them against Allah's punishment.

"Verily, We saved the Bani Isra'eel from a humiliating punishment... (till the end of verse 33)**."** In these verses Allah conveys glad tidings of the benefits to be acquired by those who believe and exercise patience. On account of this, the Bani Isra'eel were rescued from the punishment the Fir'oun inflicted on them, and Allah granted them superiority over all the people in their time.

Referring to the Makkans, verses 34 to 36 states that they not only refused to believe in Tauheed, but they also rejected the belief in resurrection and Qiyamah. In verse 37, Allah mentions that the Mushrikeen of Makkah are neither as powerful, nor as wealthy as the people of Tubba. If these people, despite their might and wealth, were destroyed on account of their kufr, how can the Makkan Mushrikeen expect to be saved?

The logical proof to Tauheed is mentioned in verses 38 and 39. Allah says that He created the heavens, the earth and the entire creation to expose the truth that He is the Creator and Deity. Every single atom, by it’s very existence, points to the existence and unity of Allah.

Verses 40 to 50 contain warnings and glad tidings relevant to this world and to the Hereafter. Allah speaks about the horrible food of Zaqqoom and drink of boiling water that the kuffar will be forced to drink in Jahannam. The bliss and enjoyment to be enjoyed by the pious people in Jannah is then mentioned from verses 51 to 57. Therein the will enjoy peace, the most exquisite clothing, divine spouses and the most delicious foods. These bounties will be perpetual and will never come to an end.

The concluding verse again warns of worldly punishment, as was referred to in verse 10.

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SURAH JAATHIYA.

THE LINK BETWEEN SURAH JAATHIYA AND SURAH DUKHAAN.

Surah Dukhaan dispelled the notion of the Mushrikeen in thinking that their gods will be able to intercede on their behalf before Allah. Even if their intercession is rejected, they felt that they should at

least try to secure their intercession. The Surah made it clear that Only Allah hears and knows everything.

However, even after accepting that their gods cannot overwhelm Allah's decision, and that they are unable to hear, the Mushrikeen still maintain that they are merely following the ways of their forefathers. They maintained that, if Allah makes their gods hear their pleas, these gods will certainly interceded on their behalf. At the worst, they believed, their supplication would be futile if their gods did not hear them.

Surah Jaathiya replies to this misnomer by telling them that it has been conclusively proven that Only Allah can hear and see everything. Therefore, it is incorrect to call to beings who are unable to hear or do anything. The Surah also makes it clear that Allah has made the Deen explicit and apparent. Therefore, people should only follow the Deen and not the whims and practices of the deviated people who supplicate to other beings.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

- An introduction.
- Five logical proofs to substantiate Tauheed.
- One quoted proof.
- Reproaches.
- Warnings.
- Glad tidings.
- Objections.
- The central message, contained in verse 18.

A SUMMARY OF THE SURAH.

The opening verses introduce the Surah by declaring that the Omnipotent and Wise Allah revealed the Qur'aan. The first logical proof is then mentioned in verses 3 to 6. Allah says that the creation of the heavens and the earth are not the only signs to denote Allah's greatness, but He also created he entire creation, orchestrates the alternation of the night and day and sends the rains to revive barren ground.

The blowing of various winds and their various benefits are also another sign that proves that Allah is the Only Creator and Deity. If the Mushrikeen do not ponder over these clear signs and the many more in nature, there can be nothing clearer and more apparent to make them understand.

Verses 7 and 8 announce destruction and a painful punishment for the lying sinner who turns away in arrogance after hearing Allah's clear signs and verses. A second warning is sounded in verses 9 to 11, where Allah speaks about the humiliating punishment awaiting those who mock and jeer at the verses of the Qur'aan when they hear it. Neither their wealth, nor their gods will be able to save them from this punishment.

"It is Allah Who subjugated the oceans for you… (till the words) **there are certainly signs therein for people who reflect."** [verses 13 and 14] All not only subjugated the oceans and rivers for man, but He placed everything on earth at man's service. In pondering over this, people will be able to ascertain Allah's greatness and oneness.

Thereafter, verses 14 and 15 speak about the imminent punishment due to befall those who refuse to believe in Allah's punishment and who reject the Qur'aan.

"Undoubtedly, We granted the Bani Isra'eel a Book… (till the words) **…your Rabb will decide between you with regard to the matters wherein you differed."** [verses16 and 17]. These verses contain a proof quoted from the incident of the Bani Isra'eel. Allah revealed in the Torah that only He be worshipped and regarded as man's Helper. However, the evil scholars amongst them altered this message after the demise of Hadhrat Moosa (A.S).

Verse 17 mentions the core theme of the Surah, saying that Allah has granted Rasulullah (sallallahu-alaihi-wasallam) the clear and apparent religion. This Deen must be followed – not the concocted ways of those who blindly follow their forefathers, leaders and false saints. Following them will not help one in the least.

Verse 21 then tells the sinners that they should never expect to be treated like the pious Mu'mineen. Their stages can never be equated. **"Allah created the heavens and the earth…"** [verse 22] This verse contains the third logical proof, telling man that Allah has created the heavens and the earth so that man realizes the truth that Only Allah is his Deity. Allah then reminds people that He will reward and punish them according to their deeds and that none shall be oppressed.

"Have you seen the one who takes his whims as his deity…" [verse 23] The Mushrikeen do everything to satiate their whims and fancies. Therefore, they continue with their polytheistic beliefs and practices even though clear proofs substantiate the belief in Tauheed. Due to this, Allah has set a seal upon their hearts, whereafter they will never again find the right path.

Verse 24 expresses the first objection raised by the Mushrikeen. They refuted the advent of Qiyamah and refused to believe that the adversities they suffer in this world is actually punishment due to their sins.

"When Our clear verses are recited to them (concerning resurrection)**, their only argument is to say, 'Bring our forefathers to us if you are truthful."** [verse 250] This is the second objection that they raised. Allah replies to both the objections in one verse when He says, **"Say, 'Allah gave you life, whereafter He will give you death, whereafter He will gather you for the Day of Qiyamah wherein there is no doubt. However, most people do not know."** Just as it was simple for Allah to create man initially, He is more than Able to resurrect him after death.

Allah then says in verse 27, **"To Allah belongs the sovereignty of the heavens and the earth…"** Therefore, only He must be regarded as man's Deity and Helper.

"The day when Qiyamah will take place… (till the words) **…for what you used to do."** [verses 27 and 28] Allah warns those who follow falsehood that they will deeply regret their worldly behaviour when they reach the Hereafter. Each person will receive a detailed record of all his deeds, according to which they will be rewarded or punished.

Thereafter, verses 29 to 38 speak about the plight of various people. Allah says that those who believe and do good will be entered into His mercy and enjoy the eternal pleasures of Jannah. On the other hand, the kuffar will be told on the Day of Qiyamah, **"Were My verses not recited to you, whereafter you behaved arrogantly and were a sinful nation? When it was said that Allah's promise is true and that there is no doubt in the advent of Qiyamah, you said, 'We do not know what is Qiyamah..."** All their misdeeds will be exposed on the Day of Qiyamah and they will have to suffer the consequences of these.

They will also be told, **"Today We will forget you just as you forgot your meeting of this day** (and have not prepared for it)**. Your abode will be the Fire and you will have none to assist you. This is because you mocked at Allah's verses and because the worldly life deceived you..."** [verse 34/5].

"All praise belongs to Allah, Who is the Rabb of the heavens, the Rabb of the earth and the Rabb of the entire universe... (till the end of the Surah)**."** Linked to the fourth logical, these two verses contain the fifth logical proof. Since it has been established that Allah is the Creator and Sustainer of the heavens, the earth and the entire universe, it follows that all praises and greatness can only belong to Him. Therefore, Only He should be worshipped.

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SURAH AHQAAF.

THE LINK BETWEEN SURAH JAATHIYA AND SURAH AHQAAF.

The Mushrikeen claimed that their gods could hear if Allah allowed them to. Therefore, if they do hear, they could intercede for them (the Mushrikeen) in Allah's court. They maintained that even if Allah did not accept their intercession, they had nothing to lose by supplicating to their gods because of the possibility of acceptance that existed. Allah dispels this notion in Surah Jaathiya, where He

mentions that the Deen and shari'ah have been explicitly defined, leaving no room for following one's whims and desires.

However, even after accepting that their gods cannot hear at all, the Mushrikeen still maintain that worshipping them does have it's benefits. They say that whenever they pray to their gods and chant their names, they are protected from all adversities and their work gets accomplished. At the end of Surah Ahqaaf, Allah asks them whether their gods will be able to save them from His punishment, if they can indeed be of any assistance.

A BRIEF SYNOPSIS OF THE SURAH.

The Surah contains the following:

- Four detailed proofs to substantiate the central assertion of the Surah.
- A logical proof.
- A proof pertaining to divine revelation.
- An introduction.
- A challenge to the Mushrikeen to present logical and quoted proofs to substantiate their beliefs.
- The central assertion of the Surah towards the end.
- Reproaches.
- Warnings and glad tidings.
- Objections.
- A logical proof for the advent of Qiyamah.
- A verse at the end, which is relevant to all the Hawaameem.

A SUMMARY OF THE SURAH.

The Surah commences with an introduction, which says that the Qur'aan has been revealed by the Mighty and Wise Allah. Verse 3 makes mention of the first logical proof, which says that Allah created the heavens and the earth and everything else so that people can ascertain the truth that Only He is the Creator, Master and Deity. The verse also rebukes the kuffar for disbelieving despite being aware of the truth.

Verse 4 then asks the Mushrikeen to present any logical or quoted proof to substantiate that their god/s are actual deities. There is

nothing that they have created, which can indicate their divine attributes, nor has any scripture or prophet attested to their divinity. The Mushrikeen are challenged to present any of these proofs if they consider themselves to be truthful.

Thereafter, verses 5 and 6 mention the outcome of the above challenge. Since the Mushrikeen cannot furnish any conclusive proof as demanded from them, they are foolish to continue in their ways because their gods cannot even respond to their pleas. In fact, they are even unaware of the fact that they are being worshipped, as they will claim on the Day of Qiyamah.

The first objection is mentioned 7, where Allah says, **"When Our clear verses re recited to them, the disbelievers say about the truth when it comes to them, 'This is manifest magic."** Immediately thereafter, the second objection is mentioned in verse 8, where Allah says, **"Or do they say that he [Muhammed (sallallahu-alaihi-wasallam)] has fabricated it?"**

Verse 8 goes on to reply to the second objection by instructing Rasulullah (sallallahu-alaihi-wasallam) to tell them that, if he had concocted the Qur'aan, then none would be able to save him from Allah's punishment when it seizes him on this account. This reply verifies the authenticity of the revelation that came to Rasulullah (sallallahu-alaihi-wasallam).

Upon this, the Mushrikeen asked, "If you really receive revelation, then inform us what will become of us in the future." In response to this, Rasulullah (sallallahu-alaihi-wasallam) is instructed (in verse 9) to tell them that he does not even possess knowledge of what will occur to him, unless Allah informs him thereof.

"Say, 'Tell me. If it is from Allah…" [Verse 10] Here, Allah rebukes the kuffar and also mentions a quoted proof. Allah asks the kuffar whether they will still reject the Qur'aan even if the scholars of the Bani Isra'eel have to attest to it's divine origin. However, because they have no regard for the truth, they will still reject it after hearing it.

Another objection is mentioned in verse 11, where Allah says, **"The disbelievers say about the believers, 'If it** (Tauheed and the Qur'aan) **was something good, they would never have**

surpassed us thereto." The kuffar believed that they deserved to be the first to benefit from any good. Therefore, they believed that Islam could not be something good. However, the fact of the matter is that Allah has not guided them to accept the truth, due to which they will wander astray.

Thereafter, verse 12 presents a quoted proof from the Torah, stating that the fundamental beliefs contained in the Qur'aan have also been mentioned in the Torah. The Qur'aan confirms these and is not something new. Allah then conveys glad tidings to the believers when He says, **"Verily those who say, 'Allah is our Rabb,' and then remain steadfast** (till their deaths)**, shall have no fear, nor shall they grieve. These shall be the dwellers of Jannah, wherein they will abide forever. A wonderful reward for the deeds they carried out."** [verses 13 and 14]

Verse 15 advises people to treat their parents well on account of the hardships that they endured in raising them as children. Allah also states that He will forgive a penitent person even if the person was a kaafir for forty years. He will thereafter be entered into Jannah.

In verses 17 and 18, Allah speaks about the evil plight of the person who refuses to hearken to the advice of his Mu'mineen parents, and chooses to rather remain adamant as a kaafir. He will suffer eternal punishment in the Hereafter.

Verse 20 warns the kuffar and Mushrikeen that they will told on the Day of Qiyamah that they were granted all the pleasures and joys of this world, which they thoroughly enjoyed. They will now suffer a humiliating punishment due to the pride and arrogance that they displayed in this world.

"Remember the brother of the Aad... (till the words) **...what they used to mock at."** [verses 21 to 26] These verses contain the second detailed proof with the incident of Hadhrat Hood (A.S). Allah sent him as a messenger to them, but they were arrogant and refused to hearken to his message. As a result of this, Allah finally destroyed them all. Their gods were then of no use to them.

The core theme is discussed in verses 27 and 28, where Allah cautions the Makkans when He says that He destroyed many nations outside Makkah, like the Aad, the Thamud and the people of Hijr. The

gods that they worshipped could not assist any of them when Allah’s punishment overcame them.

Thereafter, verse 29 till verse 32 presents the third detailed quoted proof with reference to the jinn. Allah explains the incident where the jinn heard the recitation of the Qur'aan and not only believed therein, but propagated the message to their fellow jinn.

“Do they not see that Allah, Who created the heavens and the earth without tiring, is Capable of resurrecting the dead? In fact, He has power over all things.” [verse 33] This verse presents a logical proof to substantiate resurrection, explaining to man that, if Allah has the ability to create such spectacular phenomena like the heavens and the earth, He must certainly be Capable of accomplishing the relatively smaller task of resurrecting bodies that have already been created previously.

In verse 34, Allah cautions the kuffar about the consequences they are to suffer on the Day of Qiyamah. Verse 35 then proceeds to console Rasulullah (sallallahu-alaihi-wasallam) and encourage him to persevere like the resolute Ambiya (A.S) of the past. Allah advises him not to hurry Allah’s punishment upon them, because it will afflict them upon the decreed hour. When it does, they will have none to save them, and they will forget all the pleasures of this world.

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SURAH MUHAMMED (sallallahu-alaihi-wasallam).

THE LINK BETWEEN SURAH MUHAMMED AND SURAH AHQAAF.

Surah Ahqaaf proved that the gods, who the Mushrikeen regarded as intercessors, have no ability to do anything. Neither do they hear a person’s supplication, nor can they respond thereto. Now Surah Muhammed (sallallahu-alaihi-wasallam) encourages Muslims to be man enough to fight for the cause of their belief in Tauheed.

A BRIEF SUMMARY OF THE SURAH.

The concept of Tauheed is discussed at great length till salaah Ahqaaf. The Surahs following this Surah concentrate mainly on Qiyamah, while also containing mention of Tauheed because it is pivotal to man’s existence. Mention of jihaad is also made. It would therefore be correct to say that the fifth and final part of the Qur'aan begins with Surah Muhammed (sallallahu-alaihi-wasallam).

Surah Muhammed (sallallahu-alaihi-wasallam), Fatah and Hujuraat all discuss the same basic principles. There are also many Surah after these that share themes between themselves. Surah Muhammed (sallallahu-alaihi-wasallam) encourages Muslims to fight in jihaad, whereafter, Surah Fatah contains promises of victory, followed by Surah Hujuraat, which contains mention of certain laws of conduct and etiquette. The link between the three Surahs can be understood by the following phrase: “When you Muslims will fight in jihaad, Allah will grant you His promised victory. Thereafter, when you have become victors, you should behave and conduct yourselves according to certain principles of etiquette.”

Surah Muhammed (sallallahu-alaihi-wasallam) may be divided into two parts with regard to the subject matter. The first part commenced at the beginning of the Surah and concludes at the end of verse 19. The second part then begins, terminating with the end of the Surah.

The first part compares the qualities of the Mu'mineen to those of the Mushrikeen, detailing the outcome of both parties. It also encourages Muslims to wage jihaad, adding the reasons for jihaad as well. This part of the Surah also makes mention of Tauheed, for the propagation of which, jihaad is waged.

The second part reproaches the munafiqeen (hypocrites) for their reluctance in physically participating in jihaad and in contributing thereto. The condition of the munafiqeen is then detailed at the end of the Surah.

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SURAH FATAH.

THE LINK BETWEEN SURAH FATAH AND SURAH MUHAMMED (sallallahu-alaihi-wasallam).

While Surah Muhammed (sallallahu-alaihi-wasallam) spurs Muslims to fight in jihaad, Surah Fatah conveys to them the glad tidings of Allah's assistance and sure victory (fatah) if they were to wage jihaad.

A SUMMARY OF THE SURAH.

This Surah may also divided into two parts. The first part commences from the beginning of the Surah and terminates with the words, **"Allah will inflict a painful punishment to those who turn away."** [verse 17] This part contains the following:

- Two glad tidings and their reasons.
- Encouragement for jihaad.
- Reproach to the munafiqeen.
- Negation of shirk, by encouraging Muslims to declare Allah's purity from all partners.

The second part begins with verse 18 and proceeds to conclude at the end of the Surah. This part repeats the subjects discussed in the first part, whereafter (from verse 27 till the end) it contains a reply to a doubt.

THE FIRST PART OF THE SURAH.

The opening verse of the Surah foretells that Allah will soon grant the Muslims a convincing victory. The verse alludes to the fact that they should never consider the treaty of Hudaibiyya to be a defeat because Allah will soon transform it into a great victory for the Muslims.

The second glad tiding is contained in verse 4, where Allah tells the Mu'mineen that He keeps them steadfast by instilling peace and tranquility into their hearts. The reason for the instilling of this tranquility is also mentioned in the verse, where Allah says, **"To increase further belief to their belief."** The second reason for this follows in verse 5, when Allah says, **"So that Allah may enter the believing men and women into such gardens beneath which rivers flow…"**

Between these two reasons, Allah says, **"To Allah belongs the armies of the heavens and the earth…"** This sentence informs people that instilling of tranquility and granting victory is solely by Allah's choice.

In contrast to the admission of the Mu'mineen men and women into Jannah, Allah speaks about the plight of the hypocrite men and women in verse 6. As an emphasis, verse 7 then reiterates what was said in verse 4, i.e. **"To Allah belongs the armies of the heavens and the earth…"**

To a greater degree than Surah Muhammed (sallallahu-alaihi-wasallam), Surah Fatah asserts the belief in Tauheed by commanding the Mu'mineen to declare Allah's purity morning and evening.

Verse 10 commences encouragement towards jihaad, wherein Allah says that the Mu'mineen who pledged allegiance to fight to the death with Rasulullah (sallallahu-alaihi-wasallam) will certainly attain great rewards from Allah.

"Soon, the villagers who remained behind will say…" [verse 11]. In this verse, Allah rebukes the munafiqeen who did not participate in the expedition to Hudaibiyyah because they feared that no calamity or difficulty should afflict them. However, when Rasulullah (sallallahu-alaihi-wasallam) returned with the Sahaba (R.A), these munafiqeen presented lame excuses for their failure to participate. Allah asks them who will save them if He afflicts them or their families with any adversity.

Allah then exposes their misgivings when He says in verse 12, **"However, you thought that the messenger and the believers will never return to their families…"** The munafiqeen thought that the Mushrikeen will annihilate the Muslims. Allah then warns the kuffar that they will have to suffer the terrible punishment of Jahannam in the Hereafter due to their disbelief in Allah and in Rasulullah (sallallahu-alaihi-wasallam).

Allah then mentions parenthetically that the dominion of the heavens and the earth belongs to Him and that He may forgive or punish whomsoever He wills.

For fear of their lives, the munafiqeen did not join the Muslims on the expedition that was halted at Hudaibiyyah. However, when the Muslims marched to Khaibar, they eagerly volunteered to participate because they realized that the Muslim army was stronger than the enemy and that they stood to gain a large sum of booty. Allah instructs Rasulullah (sallallahu-alaihi-wasallam) not to permit them to join the Khaibar expedition.

"Those villagers who remained behind said to you…" [verse 16] In this verse, the munafiqeen are given a chance to prove themselves. Should they emerge as sincere Muslims, they are promised a grand reward from Allah.

Thereafter, verse 17 excuses people who are blind, paralysed and ill from participating in battle. Their non-participation will not be regarded as a sin.

THE SECOND PART.

Verses 18 to 26, like the opening verses of the first part, make mention of glad tidings for the Mu'mineen in the Hereafter, and foretell the pending victory of the Muslims over the kuffar. The verses speak about Allah's assistance to the Mu'mineen.

In a dream, Rasulullah (sallallahu-alaihi-wasallam) saw himself and the Sahaba (R.A) entering the Masjidul Haraam. However, when they left for Makkah for umrah, they were prevented from entering Makkah at a place called Hudaibiyyah. The truth of the dream

therefore came under question. In verse 27, Allah replies to this question by saying that the dream was perfectly true, and that the Muslims will soon enter the Masjidul Haraam for umrah the following year. The veracity of the dream cannot be questioned because the dream never stipulated the year.

"It is He Who sent His messenger with guidance and the true religion…Muhammed (sallallahu-alaihi-wasallam) is Allah's messenger." [verses 28/9] Herein Allah encourages obedience to Rasulullah (sallallahu-alaihi-wasallam) and alludes to Tauheed. Thereafter, the Surah concludes with praises for the Sahaba (R.A) and encouragement to follow them.

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SURAH HUJURAAT.

THE LINK BETWEEN SURAH HUJURAAT AND SURAH FATAH.

After the victory of the Muslims was announced in Surah Fatah, Allah advises them about their code of conduct thereafter.

A SUMMARY OF THE SURAH.

This Surah may also be divided into two parts. The first part commences from the beginning of the Surah and concludes at the end of verse 13. This part contains the following two basic themes:

- Showing respect to Rasulullah (sallallahu-alaihi-wasallam) and etiquette with regard to interacting with him.
- Etiquette of social interaction between Muslims.

The second part begins with verse 14 and terminates with the close of the Surah. This part reproached the villagers and also takes the message of Tauheed further. While Surah Muhammed (sallallahu-alaihi-wasallam) made the statement "Laa ilaaha Illallah" (**"None is worthy of worship besides Allah"**), Surah Fatah went a step

further to assert that no other must be regarded as partner to Him and His purity from partners must be hymned morning and evening.

Now, Surah Hujuraat clearly asserts, **"Verily Allah has knowledge of unseen matters in the heavens and the earth."**

THE FIRST PART OF THE SURAH.

This part contains seven social codes of behavior. The first two concern conduct towards Rasulullah (sallallahu-alaihi-wasallam), while the rest pertain to general civil behaviour. These etiquette are as follows:

1. The opening verse details that the Muslims must always obey Rasulullah (sallallahu-alaihi-wasallam) and never do anything in opposition to what he says.

2. Verses 2 and 3 instruct the Muslims not to raise their voices above that of Rasulullah (sallallahu-alaihi-wasallam) and to always talk softly in his presence. Verses 4 and 5 reproaches certain villagers who shouted for Rasulullah (sallallahu-alaihi-wasallam) form outside his room.

3. Verse 6 commands the Muslims to verify any information before responding thereto so that they do not regret a hasty decision, which may cause a party to be unjustly injured.

   Verse 7 reiterates the initial command to obey Rasulullah (sallallahu-alaihi-wasallam), making it clear that he was not to obey them. They need to obey him because the objective is that their hearts develop the love for Imaan and repulsion for kufr and sin.

4. Verses 9 and 10 exhort Muslims to reconcile between two warring factions of Muslims. If any of the parties rebel, they should be fought till they submit to Allah's law.

5. Verse 11 commands Muslims not to mock at each other, not to look for each other's faults, and not to call each other offensive names.

6. Verse 12 warns Muslims against suspicion, spying and backbiting.

7. In verse 13, Allah tells people not to boast about the lineage or colour because the only criterion for honour in Allah's estimation is taqwa.

THE SECOND PART OF THE SURAH.

Verse 14 speaks about those villagers who declared their Imaan, trying to express their favour upon Rasulullah (sallallahu-alaihi-wasallam). Allah tells them that true Imaan means not doubting any part of faith and exerting oneself, with one's wealth, in striving for the cause of Islam.

Allah also tells them in verse 17 that it is not them who have done a favour to Rasulullah (sallallahu-alaihi-wasallam), but Allah has favoured them by guiding them to Islam.

The concluding verse of the Surah says, **"Verily Allah has knowledge of unseen matters in the heavens and the earth..."** Since Allah is the Only One who has knowledge of the unseen, Only He can be regarded as a Deity to be summoned when in need.

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SURAH QAAF.

THE LINK BETWEEN SURAH QAAF AND THE PRECEDING SURAHS.

Surahs Muhammed (sallallahu-alaihi-wasallam), Fatah and Hujuraat formed a part of the last fifth of the Qur'aan, and detailed the aspect of jihaad. Thereafter, Surahs Qaaf, Dhaariyaat and Toor begin the second part, detailing aspects like resurrection and reckoning.

The first part instructs Muslims to fight the Mushrikeen because they ascribe many partners to Allah. The second part mentions that, besides their shirk, they also refute resurrection, Qiyamah and reckoning.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

- Two logical proofs to substantiate resurrection – the first is detailed, while the second is brief.
- The beginning of the Surah reproaches the kuffar.
- The end of the Surah consoles Rasulullah (sallallahu-alaihi-wasallam).
- In between, mention is made of Tauheed to a greater degree than what was mentioned in the preceding Surahs.
- The kuffar are warned of the consequences they will face in the Hereafter.
- Glad tidings for the Mu'mineen with reference to certain incidents.

A SUMMARY OF THE SURAH.

Surahs Qaaf, Dhaariyaat and Toor all discuss the advent of Qiyamah. This topic is discussed under the following three headings:

1. Resurrection, as mentioned in verse 11 of Surah Qaaf, where Allah says, **"Such will be the emergence** (of bodies from their graves)**."**
2. Rewards, which are discussed in Surah Dhaariyaat.
3. Punishment, which is discussed in Surah Toor.

Allah begins Surah Qaaf by describing the Qur'aan as an exalted Book, which bears testimony that Rasulullah (sallallahu-alaihi-wasallam) is Allah's true messenger and that Qiyamah is a reality. The Mushrikeen had no reason to refute Rasulullah (sallallahu-alaihi-wasallam)'s apostleship, but the only excuse that they could find was to say that they cannot believe in him because he is a human.

"The disbelievers say, 'This is a strange thing..." [verse 2 and 3] In these verses, Allah quotes the surprise of the kuffar when they could not believe that people could be resurrected after their bodies

after turned into dust and bone. Allah replies to their astonishment in verse 4, where He says that He is aware of every atom in the ground and will resurrect each of these to raise their bodies once more. Allah then says in verse 5 that the reject the truth without any sensible justification.

"Have they not looked at the sky... (till the words) **...therewith do We revive barren ground."** [verses 6 to 11]. These verses contain, in some detail, the first logical proof to substantiate resurrection. Herein Allah asks whether the Mushrikeen have not seen the manifestations of His power in the creation of the heavens and the earth, the mountains and vegetation that He has placed therein. With the rains, Allah restores life to barren ground, causing various types of vegetation to spring forth therefrom.

"Such will be the emergence (of bodies from their graves)**."** i.e. Just as Allah possesses the power to do all these things, He is more than Capable of resurrecting bodies that were previously created. Like Allah caused the dead earth to spring to life with the rain, He will cause corpses to come to life after their sojourn in the grave.

Related to rejection of the Quraish mentioned in verse 5, verses 12 to 14 mention how the previous nations falsified the Ambiya (A.S). Allah cites the examples of the nation of Hadhrat Nooh (A.S), the people of Rass, the Thamud, the Aad, Fir'oun, the nation of Hadhrat Loot (A.S), the people of Aykah and the people of Tubba. They also refused to believe in resurrection and Qiyamah, due to which they were all destroyed in this very world.

In verse 15, Allah mentions the preposterous nature of the belief that He could ever tire after creating creation. In the same way, He cannot tire when resurrecting. There is no doubt in the fact that people will be resurrected after their deaths.

"Verily We created man... (till the words) **...it will say, 'Are there any more?"** [verses 16 to 30] In these verses, Allah tells man that He is aware of all man's deeds, be it apparent or secret. There are two angels on every person's right and left, who are constantly recording his deeds. When the person dies, he is told, **"This is what you always tried to evade."** Then, when they are resurrected on the Day of Qiyamah, they will be told, **"You were always negligent**

of this. We have removed the veils from your eyes and your eyes will be ever so sharp today." [verse 22]

Allah will then order that every evil and rebellious person be cast into Jahannam, as well as **"him who ascribed another deity with Allah."** This part of the verse makes reference to Tauheed. Thereafter, when they are all flung into Jahannam, it will be asked whether it is full. Jahannam will respond by saying, **"Are there any more?"** i.e. Jahannam will crave for even more kuffar and sinners. Verses 31 to 35 convey the glad tidings of Jannah to the Mu'mineen who abstained from shirk. They will be welcomed into Jannah and told that it was the abode they were promised and should enter therein with in peace. In Jannah, they will have whatever they desire and even more.

Verse 36 and 37 warns the Quraish about the terrible consequences of kufr that they must prepare to face in this world. Allah speaks about the many towns that were destroyed by His punishment even though they were much more powerful than the Quraish. Nothing could save them from annihilation. Therefore, every sensible person should take a lesson from this and mend their ways.

"Verily We created the heavens, the earth and whatever is between the two in six days without weariness even touching Us." [verse 38] This verse presents a brief logical proof to substantiate resurrection. Allah mentions that it is illogical to think that He would grow weary when resurrecting people, since He is capable of creating the entire universe without even a touch of tiredness.

Verse 39 then consoles Rasulullah (sallallahu-alaihi-wasallam) by telling him to be patient in the face of the abuse that the kuffar hurl at him. He is advised to engage in glorifying Allah's praises at all times and wait for Qiyamah, when the same antagonists will be raised before Allah.

Allah concludes the Surah by saying that life and death are within His control. It will be an extremely easy task for Him to resurrect people when the earth will split to reveal their graves. They will all then scurry towards the plain of reckoning. The final verse of the Surah then tells Rasulullah (sallallahu-alaihi-wasallam) that he should not be perturbed about the flack received from the kuffar. Allah is well

aware of their antagonism and will deal with them. Rasulullah (sallallahu-alaihi-wasallam) is advised to rather continue advising the Mu'mineen by means of the Qur'aan.

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SURAH DHAARIYAAT.

THE LINK BETWEEN SURAH DHAARIYAAT AND SURAH QAAF

Surah Qaaf stated in no uncertain terms that resurrection will definitely take place. Surah Dhaariyaat takes the subject further by stating that, besides resurrection, rewards and punishment will also be given to those deserving thereof. Verse 5 and 6 mention, **"What you have been promised is definitely true and reckoning will certainly take place."**

A BRIEF SYNOPSIS OF THE SURAH.

Surah Dhaariyaat contains the following:

- Testimony to the conferring of rewards and punishment.
- A depiction of resurrection.
- Two logical proofs.
- Five illustrations of worldly punishment between the two proofs.
- Three factors that effectively safeguard against punishment.

A SUMMARY OF THE SURAH.

The first four verses attest to the reality of rewards and punishment. Just as the winds waft the clouds along, whereafter certain places receive beneficial rains, while other places are struck by a shattering hailstorm. In the same way, Allah's mercy will rain upon the Mu'mineen on the Day of Qiyamah, while the kuffar will be shattered by Allah's punishment.

In verse 7, Allah depicts the appearance of graves when resurrection takes place as the web of stars that are apparent at night. Thereafter, verses 8 and 9 rebuke the kuffar for refusing to believe despite the various proofs and testification to substantiate the beliefs.

Verse 10 to 14 mention that those given to mere speculation and those who doubt rewards and punishment from Allah will become the fuel for Jahannam. On the contrary, from 15, Allah speaks about the good fortune of the pious, who will enjoy the pleasures of Jannah. Verses 16 to 19 then describe the nature of these pious people. They are those who are good to people, who spend most of the night in worship rather than sleep, and who seek Allah's forgiveness at dawn. They also ensure that they assist the poor and needy in any way they can. Their behaviour is most effective in safeguarding them from punishment.

The first logical proof to corroborate the advent of Qiyamah is mentioned in verses 20 and 21. Herein, Allah exhorts people to reflect upon the various signs of His power on earth and within themselves as well. By pondering over these, man will realize that Allah certainly has the power to effect the advent of Qiyamah.

"In the sky is your sustenance and what you have been promised. By the Rabb of the sky and the earth! Qiyamah is a certain truth as sure as you can speak." [verses 22 and 23] The beneficial rains and destructive storms from the sky are a depiction of the rewards and punishment that will reach the Mu'mineen and kuffar respectively.

Verses 24 to 37 contain the first of the five illustrations of world punishment. Allah introduces the destruction of Hadhrat Loot (A.S)'s people by making mention of the angels who came as guests to Hadhrat Ibraheem (A.S). When these people grew oblivious of the Hereafter and indulged in despicable sins, Allah destroyed them.

The second illustration follows from verse 38 and terminates at the end of verse 40. In this illustration, Allah describes how Fir'oun and his army were drowned in the sea because of their rebelliousness.

Immediately thereafter, Allah cites the example of the Aad. They were destroyed by a fierce tornado when they rejected the teachings of Hadhrat Hood (A.S). Verses 43 to 45 continue to mention the

fourth illustration depicting world punishment, using the example of the Thamud. Despite their strength and dexterity, they were unable to save themselves when Allah's punishment struck.

Verse 46 mentions the fifth and final illustration, which took place before all those already mentioned. The example is of the nation of Hadhrat Nooh (A.S), who were drowned in floods when they refused to hearken to the preaching of Hadhrat Nooh (A.S).

After highlighting these five illustrations, the Surah presents the second logical proof to substantiate the certainty of Qiyamah. Allah explains that He has created the vast heavens and spread out the earth like a bed. In addition to this, Allah also created pairs for everything. All this, even though they are a small compared to all Allah's creation, denotes Allah's immense power. If a person will ponder over all of this, he will realize that Allah certainly has the power to resurrect the dead and effect Qiyamah.

"So hasten to Allah. I am certainly a manifest warner to you. And do not ascribe another deity to Allah. I am certainly a manifest warner to you." [verses 50 and 51] These verses also make mention of Tauheed and turning to Allah. Thereafter, Allah tells Rasulullah (sallallahu-alaihi-wasallam) to continue advising the Mu'mineen and not to worry about those kuffar who refuse to respond because he cannot be held responsible for them.

As a reason for what has already passed, Allah mentions that man and jinn have been created for the express purpose of worshipping Allah. Allah has not created man for any ulterior motives, but it is man who needs Allah to satisfy his needs.

The concluding two verses warn the kuffar that many like them have been destroyed before. They need not seek to hurry the punishment because it will swiftly over take them at the appointed hour.

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SURAH TOOR.

THE LINK BETWEEN SURAH TOOR AND SURAH DHAARIYAAT

Surah Dhaariyaat states that rewards and punishment in the Hereafter are a definite reality in the verse, **"What you have been promised is definitely true and reckoning will certainly take place."** Surah Toor defines the subject more finely by stating, **"Without doubt, the punishment of your Rabb shall take place and nothing can avert it."**

A BRIEF SYNOPSIS OF THE SURAH.

Surah Toor consists of the following:

- Two logical proofs to support the primary assertion of the Surah.
- Two quoted proofs – one from Hadhrat Moosa (A.S) and the other from the previous scriptures.
- One proof pertaining to divine revelation.
- Consolation to Rasulullah (sallallahu-alaihi-wasallam) midway between the Surah and at the end.
- Warnings.
- Glad tidings.
- Reproaches.

A SUMMARY OF THE SURAH.

"By Mount Toor." This opening verse of the Surah alludes to the quoted proof from the incident of Hadhrat Moosa (A.S). Mount Toor is cited as a witness to the revelation given to Hadhrat Moosa (A.S) because it was there that the Torah was revealed to him.

"And by the written Book." This verse makes reference to the other quoted proof from the previous divine scriptures. These scriptures are also witness to the fact that Allah's punishment is imminent and cannot be averted from the kuffar.

“And by the frequented House.” This verse refers to the proof pertaining to divine revelation. The place where revelation descended upon Rasulullah (sallallahu-alaihi-wasallam) is also witness to the certainty of Allah’s punishment for the kuffar.

Thereafter, the first logical proof is presented with reference to the heavens. Allah has created the heavens so high that none can pass them and has made the oceans surround man from every side. Just as Allah created these things, He can make His punishment such that none can escape it and make it surround people from every side.

After taking oaths by all these witnesses, Allah says, **“Without doubt, the punishment of your Rabb shall take place and nothing can avert it.”**

Thereafter (from verses 9 to 16), Allah makes mention of a part of the punishment when He describes the Day of Qiyamah, when the sky will heave, when the mountains will fly and the rejectors will be destroyed on account of spending their lives in futile activities. When they will be cast into Jahannam, they will be asked whether it is also magic, like they termed the Qur'aan with it’s warnings of Jahannam. They will also be asked whether they can see everything before them, or whether they are unable to see it, like they said about the clear proofs and signs that was shown to them in this world. Finally, they will be told that it makes no difference now whether they are patient or not. Either way, they will have to suffer the punishment.

Verses 17 to 28 proceed to mention the other side of the coin. Therein Allah describes the bliss and pleasure to be enjoyed by the righteous people in Jannah. Those who abstain from shirk will be saved from the punishment of Jahannam. In Jannah, they will enjoy various delicious dishes, will recline happily on couches, and be wedded to the beautiful damsels of Jannah. Those who are on a lower level of Jannah will be promoted to higher levels to join with their families.

They will be given pure wine to drink and attendants resembling pearls will serve them. Speaking to each other, they will say that, due to His grace, Allah saved them from a terrible punishment because they only worshipped Him in this world, trusting in His mercy and benevolence. These verses make mention of Tauheed and, moreso, the fruits of Tauheed.

Verse 29 reassures Rasulullah (sallallahu-alaihi-wasallam) that he is certainly Allah's true messenger and he should not bother with the taunts of the Mushrikeen, who say that he is a magician or a madman. He should continue with his task of propagation without being overly concerned about his opponents.

In verse 30, Allah mentions a statement of the Mushrikeen, where they declared Rasulullah (sallallahu-alaihi-wasallam) to be a poet, saying that they will endure with him and are eagerly awaiting his death. In verse 31, Allah instructs Rasulullah (sallallahu-alaihi-wasallam) to tell them that they should continue waiting because he is also awaiting the time when the truth will surface and they will realize the error of their ways.

Verse 32 declares that the objections made by the Mushrikeen were not based on logic and sense, but were nonsensical utterances made due to their rebelliousness. Thereafter Allah quotes the Mushrikeen as saying that Rasulullah (sallallahu-alaihi-wasallam) fabricated the Qur'aan. Allah immediately challenges them to reproduce the like of the Qur'aan if they deem their claim to be true.

Then, from verses 35 to 44, Allah censures the Mushrikeen on account of their many erroneous beliefs. Allah poses the following question to them:

❄ Since they do not worship Allah, He asks them whether they think that they were created in vain or whether they created themselves.

❄ He also asks them whether they created the heavens and the earth, seeing that they do not consider Allah worthy of worship after realizing that all this is a sign of His power.

❄ With reference to the other false beliefs that they held, Allah asks them whether they have control or jurisdiction over Allah's treasures so that they can give sustenance to others.

❄ Allah also asks them if they have access to the heavens, where they hear the talks of the angels.

- ❆ Allah tells them to ascend to the heavens to bring such news that proves their claim that they will live longer than Rasulullah (sallallahu-alaihi-wasallam).

- ❆ Allah also makes mention of their foolish belief that the angels are Allah's daughters, whereas they dislike having daughters for themselves.

- ❆ Allah asks whether Rasulullah (sallallahu-alaihi-wasallam) has ever asked them for payment, the financial burden of which makes it difficult for them to accept the truth.

- ❆ Do they have knowledge of the unseen, due to which they claim that Qiyamah will never occur?

- ❆ Are they plotting against Rasulullah (sallallahu-alaihi-wasallam) and the Muslims? They are warned that their schemes will turn against them.

- ❆ Do they have a deity besides Allah, who can save them from His punishment?

Allah then says that these people have become so stubborn that even if a piece of the sky was come crashing down on them, they would not admit that it is a punishment, but will brush it off as being a cloud of mercy.

"So leave them till they meet the day wherein they will fall unconscious. The day when no scheme of theirs will be of any avail, nor will they be assisted." [verses 45 and 46] Verse 47 then warns them of a punishment to be suffered in this world even before the eternal punishment of the Hereafter.

The concluding two verses exhort Rasulullah (sallallahu-alaihi-wasallam) patiently await Allah's decision with regard to the kuffar because Allah will be his Protector. Rasulullah (sallallahu-alaihi-wasallam) is also commanded to glorify Allah's praises during the times of salaah.

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SURAH NAJM.

THE LINK BETWEEN SURAH NAJM AND SURAH TOOR.

While Surah Toor emphasized that the rewards and punishment of the Day of Qiyamah are a certain reality and that none can avert Allah's punishment, Surah Najm stresses that no intercessor can change Allah's decision of punishment. Not Laat, not Manaat, not Uzzah, nor any of the other Quraish's idols can achieve this to save their devotees from punishment. Therefore, it is futile to worship and supplicate to them.

A BRIEF SYNOPSIS OF THE SURAH.

Linked to the subject matter contained in the previous Surahs, Surah Najm contains the following:

- The central theme of the Surah is the negation of the belief that any being can alter Allah's decision.
- An introduction with encouragement.
- The first assertion i.e. do not worship idols like Laat, Manaat and Uzza.
- The second assertion, i.e. do not think that intercession of the angels can alter Allah's decree.
- Repetitions of these two assertions.
- Consolation for Rasulullah (sallallahu-alaihi-wasallam).
- Reproaches.
- A quoted proof from the Ambiya (A.S).
- A repetition of the central theme.

A SUMMARY OF THE SURAH.

The opening 18 verses serve as an introduction to the Surah and asserts that Rasulullah (sallallahu-alaihi-wasallam) is certainly Allah's true messenger, whose every statement is based on divine revelation. The trustworthy and powerful angel, Hadhrat Jibreel (A.S), conveys this revelation to Rasulullah (sallallahu-alaihi-wasallam). Rasulullah (sallallahu-alaihi-wasallam) even saw Hadhrat Jibreel (A.S)

in his original form, which proves that he must certainly be Allah’s prophet.

“Have you seen Laat and Uzza…” [verses 19 and 20] These verses contain the first assertion, i.e. not to worship angels like Laat, Manaat and Uzza.

“Should you have males and Allah have females?…” [verses 21 and 22] These verse contain the second assertion of the Surah, i.e. The angels should also not be regarded as beings whose intercession can overrule Allah’s decree.

Allah then repeats the first assertion in different words in verse 23. Allah says that the idols of the Mushrikeen have no power to do anything, but the Mushrikeen only consider them to be powerful because they will them to be. However, the fact that they believe these idols to have any divine attributes does not make the idols worthy of their aspirations. The idols still remain stone and wood.

From verses 26 to 28, Allah repeats the second assertion in different words. The angels, despite being close to Allah, cannot utter a word without Allah’s permission. Therefore, it is futile to believe that they can change Allah’s decree.

“Ignore the one who turns away… (till the words) **…and He knows best about the one who is rightly guided.”** [verses 29 and 30]. These verses console Rasulullah (sallallahu-alaihi-wasallam), reproach the Mushrikeen, and describe Allah’s immense knowledge.

“To Allah belongs whatever is in the heavens and the earth… (till the words) **…Verily your Rabb is tremendous in mercy.”** [verses 31 to 32] In these verses, Allah warns the kuffar of their terrible plight in the Hereafter, while it also speaks of the bounties and pleasures to be enjoyed by the Mu'mineen in Jannah.

In verses 33 to 35, Allah censures the Mushrikeen by asking whether they have knowledge of the unseen to know that the angels will interceded on their behalf before Allah. Allah then quotes a proof from the scriptures given to Hadhrat Ibraheem (A.S) and Hadhrat Moosa (A.S) [verses 36 to 54].

Then, after a reproach in verse 55, Allah proceeds to warn people of the Hereafter in verses 56 to 58. Verses 59 to 61 contain another reproach, whereafter Allah concludes the Surah by exhorting people to worship Allah only. Neither should they worship Laat, Manaat and Uzza, nor should they take the angels to be their intercessors.

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SURAH QAMAR.

THE LINK BETWEEN SURAH QAMAR AND SURAH NAJM.

While Surah Najm merely asserted that none besides Allah be worshipped and accepted to be an imposing intercessor, Surah Qamar presents the proof for this. In verse 49, Allah say that it is only Him Who has created everything to perfection. After Surah Qamar, all the other Surahs till Surah Hadeed, have their primary assertions towards the end.

A BRIEF SYNOPSIS OF THE SURAH.

The beginning and ending of the Surah contain:

- Objections.
- Consolation for Rasulullah (sallallahu-alaihi-wasallam).
- Warnings.
- Glad tidings.

The body of the Surah contains:

- Five illustrations of Allah's punishment in this world.
- A warning to the people of Makkah.
- The primary theme of the Surah.

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SURAH RAHMAAN.

THE LINK BETWEEN SURAH RAHMAAN AND SURAH QAMAR.

Surah Qamar asserted that Allah is the Creator of the universe and that Only He can assist people in need. Surah Rahmaan goes a step further by asserting that since Allah is the source of all help, His name must surely be most blessed. He should also be regarded as the fountainhead of all blessings. This assertion is made in the concluding verse of the Surah, where Allah says, **"Most blessed is the name of your Rabb, the Possessor of majesty and benevolence."**

A BRIEF SYNOPSIS OF THE SURAH.

- The beginning of the Surah, in some detail, mentions nine logical proofs in a most unique manner.
- The second ruku makes mention of some warnings to the kuffar with regard to the punishment they will have to face in this world and in the Hereafter.
- The final ruku discusses the pleasures and bounties that the Mu'mineen will receive in Jannah.
- The Surah repeatedly asks man and jinn as to which bounties of His do they reject by claiming that another being gave it to them.
- These multiple bounties denote that Allah is the Only source of blessings and fortune. Those who deny this fact will have to face terrible consequences in this world and in the Hereafter.
- However, those who will believe and accept, shall receive the everlasting bounties of Jannah.

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SURAH WAAQI'AH.

THE LINK BETWEEN SURAH WAAQI'AH AND SURAH RAHMAAN.

The concluding verse of Surah Rahmaan mentions, **"Most blessed is the name of your Rabb, the Possessor of majesty and benevolence."** This verse denotes that even Allah's name is most blessed. Allah says in the final verse of Surah Waaqi'ah, **"Glorify the name of your Majestic Rabb."** i.e. One should hymn Allah's purity from all partners.

A BRIEF SYNOPSIS OF THE SURAH.

- A fleeting mention of three groups is made at the beginning of the Surah, viz. (1) As'haabul Maymanah (those on the right), (2) As'haabul Mash'amah (those on the left) and (3) the Saabiqoon (those who have excelled far ahead).
- The details concerning each of these three groups.
- A fleeting mention of these groups is repeated towards the end.
- Four logical proofs are also mentioned.
- The grandeur of the Qur'aan is emphasized.
- Acceptance of the Qur'aan is encouraged.
- Reproaches.
- The core assertion of the Surah is mentioned once midway between the Surah and once at the end.

A SUMMARY OF THE SURAH.

The first six verses introduce the Surah by depicting a few snippets of the Day of Qiyamah. Thereafter, verses 7 to 10 make mention of the three groups of people on the Day of Qiyamah. A detailed account of the situation of the Saabiqoon then follows from verse 11 to verse 26. These people will be extremely close to Allah and will enjoy exalted ranks in Jannah. This group will comprise mainly of those who were the forerunners in Islam, but will also include people who came after them.

They will be reclining on couches, while handsome youths will serve them various delicacies, comprising of exotic drinks, fruit and appetizing meat dishes. They will be married to the beautiful damsels of Jannah and will hear calls of peace greeting form every direction.

"And those of the right side. Who are those of the right side?… (till the words) **…and multitudes from the latter people."** [verses 27 to 40] These verses describe the condition of those who will receive their record of deeds in their right hands. They will be admitted to such gardens of Jannah wherein they will find various types of the most unique fruits. There will be thorn trees without any thorns. The supply of fruits will never diminish, nor will the people be restricted in their consumption thereof. There will be abundant shade and water, and they will be wedded to the most beautiful damsels. Many people from the earlier generations, as well as many from the latter generations will be included in this group.

Verses 41 to 56 describes the awful plight of the 'people of the left side.' They will be exposed to scorching winds and boiling water, and will have no shade there. These will be the people who are haughty on earth, who revel in sins and who deny Qiyamah. The entire mankind will be resurrected before Allah on the Day of Qiyamah. The sinners and kuffar will be dispatched to Jahannam, where they will be forced to fill their bellies with a despicable tree called Zaqqoom. Due to extreme thirst they will drink boiling water like camels.

"Why do they not confirm (the truth), when We created them… (till the words) **…so why do they not take heed?"** [verses 57 to 62] These verses contain the first logical proof in substantiation of Tauheed. Allah asks people why they do not worship Him, knowing that He has created them and that he is the Only Being Who can create a perfect human from a drop of fluid. He is also Capable of giving death to people. Therefore, just as He is Capable of creating many creations, He can surely resurrect people on the Day of Qiyamah.

The second logical proof is presented from verse 63 to verse 67, wherein Allah asks people if they were able to make vegetation grow. It is definitely Allah Who makes these things flourish. In a similar manner, man cannot do anything if Allah wishes to destroy these vast fields and plantations.

"Do you not see the water that you drink… (till the words) …why do you not show gratitude?" [verses 68 to 70] The third logical proof is discussed in this verse when Allah asks people whether they have caused the rain to fall or whether He has done this for them, giving them water to drink. If Allah willed, He could have made this water salty and unpalatable. Instead of showing gratitude to Allah for this great favour, man still devotes himself to the worship of other gods, forgetting Allah completely.

The fourth logical proof is contained in verses 71 to 73, where Allah tells man that He has created the firewood whereby man can kindle a fire for himself even if he is lost in a wilderness.

"Glorify the name of your Majestic Rabb." This verse contains the core assertion of the Surah, exhorting man to hymn Allah's purification from all partners because none can be a partner to Him in conferring blessings and good fortune upon a person.

From verse 75 to verse 82, Allah speaks about the grandeur of the Qur'aan, invoking people to embrace it with open arms. Allah describes the Qur'aan as a majestic Book, which is recorded in the Lawhul Mahfooz and only touched by the pure. None other than Allah, the Rabb of the universe, has revealed it. Therefore, how can people possibly refute the Qur'aan and oppose it?

Thereafter, from verse 83, Allah challenged the kuffar to try to return the soul of a person when he is in the throes of death. Having no power to reverse Allah's doing, they are foolish enough to reject the fact that Allah can resurrect people on the Day of Judgement.

From verse 88, Allah repeats the conditions of the three groups mentioned at the beginning of the Surah. In verse 95, Allah clearly states that everything mentioned is the stark reality. The core assertion of the Surah is them repeated in the final verse, where Allah says, **"Glorify the name of your Majestic Rabb."**

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SURAH HADEED.

THE LINK BETWEEN SURAH HADEED AND THE PRECEDING SURAHS.

Surah Najm expounds the fact that none can overrule Allah’s decision and that none can truly be of assistance besides Allah. Surah Qamar then proceeds to explain that Only Allah has created everything perfectly. In more detail, Surah Rahmaan expresses the belief that Allah is the Creator, Master and Controller of the universe. Therefore, Only He must be regarded as the only source of blessings and fortune.

Thereafter, Surah Waaqi’ah asserts that Allah’s purity from all partners must be declared because none can share these attributes with Him. Once people have understood the above-mentioned concepts, they should be prepared to invest their lives and their wealth for the cause of propagating the same.

After Surah Hadeed, all the Surahs from Surah Mujaadala till Surah Tahreem share the same themes contained in Surah Hadeed. Surah Hadeed contains the following two themes:

A. Spending one’s wealth in Allah’s path.
B. Encouragement for jihaad.

The four Surah following Surah Hadeed (viz. Surahs Mujaadala, Hashr, Mumtahina and Saff), share the second of the two themes. The first theme is shared by the next four Surahs, viz. Jumu’ah, Munafiqoon, Taghaabun and Talaaq. Thereafter, as an epilogue, Surah Tahreem contains mention of both these themes. Every second Surah from the first four mentioned above begin with Allah’s glorification (Tasbeeh), whereas the first and the third Surahs from the second four begin in this manner. The reason for this is so that people do not forget the principle belief in Tauheed and negation of all types of shirk. Together with this, they should realize that jihaad is waged for the propagation of the same belief.

The last Surah (Saff) of the first four and the first Surah of the second four (Jumu'ah), both begin with Allah's glorification (Tasbeeh). Therefore, since Surah Jumu'ah begins discussing the second theme of Surah Hadeed, the two themes are distinctly discerned.

A BRIEF SYNOPSIS OF THE SURAH.

- An introduction.
- The command to spend in Allah's way.
- Five reasons for spending.
- Encouragement to fight in jihaad.
- Glad tidings of victory.

A SUMMARY OF THE SURAH.

As mentioned before, Surah Hadeed contains the following two themes:

I. Spending one's wealth for the propagation of Tauheed.
II. Encouragement for jihaad.

The first six verses introduce the Surah by discussing Tauheed, for the sake of which spending and jihaad is required. In these verses, Tauheed is discussed on three levels, two directly, and the other indirectly. These are:

- That Allah is the Creator of all creation. This is contained in verse 2, where Allah says, **"He gives life and death and has power over all things."**
- That Only He is stationed upon the Throne and has not handed over any of His affairs to another. This is denoted by verse 4, where Allah says, **"Then He rose to the Throne."**
- Since Allah is the only Master and Controller of the universe, therefore, only He should be worshipped and regarded as a Helper.

"Believe in Allah and His messenger, and spend from that upon which He has made you trustees. Those of you who will believe and spend will receive a grand reward." [verse 7] This

verse begins the first theme, adding the glad tidings of a great reward for those who will spend in the effort to propagate Tauheed.

The verse above, together with verse 8 present the first reason for spending in Allah's way. The reason is that Allah has only made people trustees to the wealth they possess. They are not the sole owners of this wealth. Since Muslims have undertaken to fulfill Allah's orders, they are obliged to use this wealth as Allah dictates. However, Allah will still reward a person handsomely for this.

Verse 9 encouraged Muslims to spend in the cause of the One who is Most Benevolent and Merciful. The second reason to spend, more intense than the first, is then given in verse 10. Herein Allah tells Muslims to hasten in their spending because they will all leave this world soon without taking any wealth with them. After they have died it will be too late to regret holding back one's wealth. The only chance to spend and earn prosperity in the Hereafter is now in this world.

The third reason to spend is cited in verse 11, where Allah gives in to the assumption that the wealth people possess belongs to them. Allah tells them that they should then lend the money to Him in return for a tremendous reward, which is multiplied several times over.

"The day when you will see the light of believing men and women tearing ahead of them..." [verse 12] This verse describes the good fortune of those who spend in Allah's way. They will have light surrounding them, and will be admitted to Jannah to live forever.

"The day when the hypocrite men and women will say... (till the words) **...and the worst of abodes."** [verses 13 to 15] These verses describe the terrible plight of the munafiqeen men and women, who, on the Day of Qiyamah, will be deprived of the light of spending. They will ask the Mu'mineen to look to them so that they may derive some light, but a wall will barricade the two groups, whereafter the munafiqeen will be subjected to punishment. They will then not find any assistance, even from their elaborate schemes and wealth.

In verse 16, Allah chides the Mu'mineen and advises them to be steadfast on the truth. They are also induced to submit before Allah's injunctions and not to be hardhearted like the Ahlul Kitaab.

"Know that Allah revives the earth after it's death. We have clearly elucidated the signs for you so that you may understand." [verse 17] This verse is linked to the third reason for spending because it alludes to the fact that just as Allah causes a multitude of seeds to sprout from a single planted seed, He can certainly multiply the rewards of spending.

In verse 18, Allah mentions that, besides the multiplication of rewards, those men and women who spend in charity will also receive a grand reward from Allah. Thereafter, verse 19 conveys glad tidings to those who spend in Allah's way, informing them that they will be amongst the Siddiqeen and martyrs in the Hereafter. Allah then mentions the plight of the kuffar, who will be doomed to Jahannam.

In verse 20, Allah impresses upon people that the tings of this world are all temporary and will be lost to them soon. Therefore, they should never be despondent if they do not receive any rewards in this world. The material things of this world are merely for sport and boasting. It will soon come to an abrupt end like the flourishing fields of the world, which are rapidly destroyed by natural disasters. This is the fourth reason to encourage spending in Allah's way.

"Vie towards forgiveness from your Rabb and a Jannah, the expanse of which is like the expanse of the sky and earth…" [verse 21] Muslims should never mourn if they do not receive any rewards in this world because they will surely receive the much superior rewards of the Hereafter.

In verse 22, Allah tells people that every adversity is predestined. Therefore, they should not spend with the notion that their spending will avert a calamity from their path. Verse 23 and 24 contain the reason for what is mentioned in verse 22 and also warns and censures the misers.

In verse 25, Allah begins the second theme i.e. jihaad. Allah says that He sent many Ambiya (A.S) and scriptures into the world for man's guidance. Allah also created iron, which has a multitude of benefits for man. One of these benefits is that man can design weapons with it, which will be used to combat the Mushrikeen in jihaad. By jihaad, those who are willing to assist Allah's Deen may be discerned from the rest.

Thereafter, Allah speaks of the chain of Ambiya (A.S), whom He sent in the progeny of Hadhrat Nooh (A.S) and Hadhrat Ibraheem (A.S). Amongst these was Hadhrat Isa (A.S), whom the Jews sternly opposed. His 'Hawariyyeen' (disciples) pledged to support him, and Allah granted them superiority over the kuffar. Allah also mentions that the Christians afterwards concocted the institution of monasticism, but could not maintain it properly and eventually fell into sin.

In verse 28, Allah commands the Ahlul Kitaab to fear Allah and to believe in Rasulullah (sallallahu-alaihi-wasallam), granting him the same unequivocal support that the Hawariyyeen gave to Hadhrat Isa (A.S). Allah promises them double the reward if they respond. In the concluding verse Allah tells the Ahlul Kitaab that they should not feel that they do not have a leader because Rasulullah (sallallahu-alaihi-wasallam) is their leader and they should follow him the struggle against kufr and shirk.

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SURAH MUJAADALAH.

THE LINK BETWEEN SURAH MUJAADALAH AND SURAH HADEED.

Surahs Mujaadalah, Hashar, Mumtahina and Saff are all linked to Surah Hadeed because they discuss the second theme of Surah Hadeed i.e. encouragement to jihaad.

A BRIEF SYNOPSIS OF THE SURAH.

- The ruling pertaining to 'zihaar' introduces the Surah.
- The munafiqeen are rebuked.
- Three laws pertaining to the reformation of the munafiqeen.

- The munafiqeen are warned of the evil consequences of their deeds, which they will have to face in this world and in the Hereafter.

A SUMMARY OF THE SURAH.

The opening four verses of discuss the ruling regarding 'zihaar,' which the munafiqeen and kuffar heavily criticized.

"Verily those who oppose Allah and His messenger... (till the words) **...Allah is Witness over everything."** [verses 5 and 6] These verses censure the munafiqeen and kuffar. Allah mentions that those kuffar and munafiqeen who ridicule the laws of Islam will be humiliated in this world and be subjected to the worst punishment in the Hereafter.

In verse 7, Allah reproaches those munafiqeen who plotted to hinder the progress of jihaad, thinking that none is aware of their schemes. Allah informs them that He is well aware of the plots they make against Islam. Thereafter, the second reproach is contained in verse 8, where Allah reproaches them again because they did not take heed the first time. They still continued scheming against the Muslims and also behaved very rudely in Rasulullah (sallallahu-alaihi-wasallam)'s gatherings.

"Oh you who believe... (till the words) **...Only on Allah should the believers trust."** [verses 9 and 10] These verses contain the first of three laws whereby the munafiqeen may be reformed. Allah addresses the Mu'mineen, but the advice applies more directly to the munafiqeen. Allah tells people never to conduct secret meetings with the intent of sin and opposition to Rasulullah (sallallahu-alaihi-wasallam). All secret meetings should be made with the sole intent of good and benefit to Islam and Rasulullah (sallallahu-alaihi-wasallam).

When the munafiqeen joined Rasulullah (sallallahu-alaihi-wasallam)'s gatherings, they sat extremely close to him and would not budge from their spot; not even for the senior Sahaba (R.A). It is for this reason that Allah addresses the issue in verse 11, where He tells people to create space when they are required to do so.

It was the practice of certain munafiqeen that they used to take Rasulullah (sallallahu-alaihi-wasallam) aside and whisper to him so that people may think that they are close compatriots. Allah addresses this issue as well, when he instructs that people first spend in charity before they can do this. This is the second law to reform the ways of the munafiqeen, contained in verses 12 and 13.

In verses 15 to 19, Allah again censures the munafiqeen and warns them of a terrible punishment in this world and in the Hereafter. Allah mentions herein that the allegiance of the munafiqeen is not with the Muslims, but with the enemies of Islam. Their attempts to fool the Muslims will bring them no joy, but rather eternal doom in the Hereafter.

"Indeed those who oppose Allah and His messenger..." [verse 20] This verse is linked to verse 5, where those opposing Allah and Rasulullah (sallallahu-alaihi-wasallam) are earned of a terrible plight. After Allah conveys the glad tidings of victory to the Mu'mineen in verse 21, He praises them in verse 22. Allah says that only the sincere Mu'mineen will not foster close relations with the kuffar even though they be closely related. Allah declares that He is pleased with them and will grant them a most benevolent reward with which they will be more than satisfied.

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SURAH HASHAR.

THE LINK BETWEEN SURAH HASHAR AND SURAH MUJAADALAH.

Whereas Surah Mujaadalah censured the worst of the munafiqeen, Surah Hashar deals with those munafiqeen who were not so intractable.

A BRIEF SYNOPSIS OS THE SURAH.

- An assertion of Tauheed.
- Warnings of the consequences of hypocrisy to be faced in this world.
- The distribution of 'fay.'
- Reproaching the munafiqeen.
- Tauheed is repeated with proofs to substantiate it.

A SUMMARY OF THE SURAH.

The opening verse of the Surah asserts the belief in Tauheed so that it never escapes the mind. Thereafter, verses 2 to 5 presents a description of the terrible consequences of kufr to be faced in this very world. The Jewish tribe of Bani Nadheer thought that they were safe from Allah's punishment in their barricaded fortresses. However, their fortresses could not even withstand the onslaught of a single Muslim army. Eventually, they were forced to abandon their homes and were banished. Besides this punishment in this world, they will even have to face worse punishment in the Hereafter, which will be eternal.

Verses 6 to 10 discuss the distribution of the booty that the Muslims received from the Bani Nadheer. Thereafter, verses 11 to 17 continues to condemn the munafiqeen, who promised the Jews of the Bani Nadheer that they would assist them in the fight against the Muslims. Allah says that their promise would turn to be a lie, and they munafiqeen would not assist anyone. Allah also informs the Muslims that the strength of the kuffar has been diluted and they will not be able to pose a real threat to the Muslims. By then they were overawed by the strength of the Muslim army. If the prized fortresses of the Bani Nadheer were no match for the Muslim army's strength, the other kuffar forces stood no chance.

"Oh you who believe, fear Allah… (till the words) **…so that they contemplate."** [verse 18 to 21] These verses serve to censure the lesser munafiqeen and also encourage Muslims to fight in jihaad. The final three verses of the Surah then repeat the message of Tauheed, which was mentioned in the opening verse. These verses also discuss the three levels of Tauheed, which were mentioned in Surah Hadeed. The first verse presets the first level, the second, the second lever, and the third verse presents the third level.

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SURAH MUMTAHINA.

THE LINK BETWEEN SURAH MUMTAHINA AND THE PRECEDING SURAHS.

While Surahs Mujaadalah and Hashar condemns the munafiqeen, Surah Mumtahina descends to a lesser degree of reproach, when it chides those Muslims who were negligent with regard to the affairs of jihaad.

A BRIEF SYNOPSIS OF THE SURAH.

- ❄ Sincere Muslims are chided.
- ❄ The law pertaining to migrating Muslim women.
- ❄ The pledge of allegiance taken at the hand of Rasulullah (sallallahu-alaihi-wasallam).

A SUMMARY OF THE SURAH.

"Oh you who believe, do not take My enemy and your enemy as friends… (till the words) **…Allah is Ever Watchful over what you do."** [verses 1 to 3] These verses chide those sincere Muslims whose behaviour resembled that of the munafiqeen with regard to jihaad. It occurred that a Sahabi by the name of Haatib bin Abi Balta'ah (R.A), due to certain constraints, tried to divulge a military secret of the Muslims to the Makkans. His intention was to win the confidence of the Makkans so that they would protect his family, who were still in Makkah.

Allah warns the Muslims never to take the kuffar as friends because they are enemies to Allah and the general Muslim public. Allah reminds them that it was the same kuffar who drove them and Rasulullah (sallallahu-alaihi-wasallam) out of Makkah. Allah tells the Muslims that the kuffar harbour such enmity against them that they will leave no stone unturned to physically or verbally harm the

Muslims if they ever got the opportunity. They also eagerly anticipate the moment when the Muslims will convert from Islam to another religion. Allah adds that the family and wealth for which a Muslim may befriend the kuffar will be of no use to him on the Day of Qiyamah.

From verses 4 to 6, Allah says that people have a perfect example in Hadhrat Ibraheem (A.S) and his followers. Muslims are encouraged to follow their example by completely disassociating from the kuffar. Allah quotes them when they said to the kuffar, **"We are exonerated from you people and whatever you worship besides Allah…"**. They also told the kuffar that they would maintain an irreconcilable enmity and distance from them till they believe in Allah's oneness.

Hadhrat Ibraheem (A.S) also prayed for his father till it was made clear to him that his father would never accept his creed. He then stopped making du'a for him. In verse 7, Allah mentions that it is possible that He shall guide the kuffar to Islam, thereby opening the way for Muslims to associate with them.

In verse 8, Allah states that Muslims are not prohibited from treating the kuffar kindly if the kuffar have not made an attempt to destroy Islam, fight the Muslims, or expel them from their homes. Thereafter, in verse 9, Allah says that Muslims are prohibited from associating with those kuffar who have fought them, driven them from their homes, or assisted others to the same end.

"Oh you who believe, when the believing women come to you… (till the words) **…and fear Allah, in Whom you believe."** [verses 10 and 11] These verses contain the first law with regard to those Mu'mineen women who migrate. Allah tells the Mu'mineen that they should first verify the Imaan of these women. When they are confirmed to be Muslims, they must not be returned to the kuffar because the kuffar are haraam for them and they are haraam for the kuffar.

If these women were married in the kuffar country they came from, then the dowry given by their former kuffar husbands must be returned to them. {???}

"Oh Prophet (sallallahu-alaihi-wasallam)! When the believing women come to pledge their allegiance to you... (till the words) **...Without doubt, Allah is the Most Pardoning, the Most Merciful."** [verse 12] In this verse, Allah instructs Rasulullah (sallallahu-alaihi-wasallam) to make the following conditions with those women who wish to pledge their allegiance to him:

1. They will not ascribe partners to Allah.
2. They will not steal.
3. They will not fornicate.
4. They will not kill their children.
5. They will not slander anyone.
6. They will not disobey Rasulullah (sallallahu-alaihi-wasallam).

In the concluding verse, Allah instructs the Mu'mineen not to associate with those kuffar who have lost hope in Allah's mercy, and are deprived of the same, like the kuffar who have already died.

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SURAH SAFF.

THE LINK BETWEEN SURAH SAFF AND SURAH MUMTAHINA.

Surah Saff chides those Muslims who are on a lower ranking than those chided in Surah Mumtahina.

A BRIEF SYNOPSIS OF THE SURAH.

- The Surah speaks of Tauheed.
- The Surah reprimands certain Mu'mineen.
- Encouragement to jihaad is given.
- An example of the Bani Isra'eel is cited.
- The glad tiding of pending victory is conveyed.

A SUMMARY OF THE SURAH.

The opening verse speaks of Tauheed, due to which jihaad is waged. Thereafter, in verses 2 to 4, Allah addresses the Mu'mineen, admonishing them for their reluctance in fighting in jihaad after they requested for commands whereby they could attain Allah's pleasure. Allah tells them that He dislikes people who fail to practice upon what they talk. Rather, Allah loves those who fight together in Allah's way like a solid wall.

"When Moosa told his people..." [verse 5] In this verse, Allah talks about the Jews, who behaved stubbornly when Hadhrat Moosa (A.S) requested the to fight with him. As a result of their obstinate behaviour, they earned Allah's wrath and their hearts were sealed. Muslim should never emulate their behaviour.

"When Isa, the son of Maryam, said, 'Oh children of Isra'eel... (till the words) **...even though the idolators may detest it."** [verses 6 to 9] This incident of Hadhrat Isa (A.S) provides encouragement towards jihaad. When Hadhrat Isa (A.S) prophesized the advent of Rasulullah (sallallahu-alaihi-wasallam) and showed the people clear miracles, they dismissed it as magic and fabrications. Allah declares that He will ensure that His Deen vanquishes all others. Therefore, the Mu'mineen should continue their endeavours in jihaad against the Mushrikeen, because Allah shall grant victory to the Muslims.

"Oh you who believe, should I not show you a business... (till the words) **...and convey glad tidings to the believers."** [verses 10 to 13] Allah addresses the Mu'mineen for the second time in this Surah. Allah tells them that jihaad is the best business to shield one from the fire of Jahannam. The Mu'mineen should therefore strive with their lives and wealth in Allah's path. If they will do so sincerely, Allah will grant them victory over the kuffar, forgive them, and admit them into eternal gardens of bliss.

The concluding verse addresses the Mu'mineen for the third time in this Surah. Herein, Allah tells the Mu'mineen to pledge their support for Rasulullah (sallallahu-alaihi-wasallam) just as the Hawariyyeen pledged their support for Hadhrat Isa (A.S). If they will comply, Allah will grant them certain victory. Allah's first address to the Mu'mineen (verse 2) concerned the first story [of Hadhrat Moosa (A.S)], whereas the second two (verses 10 and 14) concerned the second story [of Hadhrat Isa (A.S)].

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SURAH JUMU'AH.

THE LINK BETWEEN SURAH JUMU'AH AND THE PRECEDING SURAHS.

Surah Jumu'ah till Surah Tahreem discuss the first theme propounded in Surah Hadeed, viz. spending in Allah's path. The four Surahs before Surah Jumu'ah discussed the second theme of jihaad. Surah Jumu'ah also begins with mention of Allah's glorification (Tasbeeh). The four Surahs (Jumu'ah, Munafiqoon, Taghaabun and Talaaq) make mention of the core theme towards the end, and every one of them serves as a commentary for the preceding Surah. An example of this is where Surah Jumu'ah states, **"Hasten to Allah's remembrance"** whereafter Surah Munafiqoon says, **"Spend from what We have given you."** Surah Taghaabun goes on further to say, **"If you give Allah a good loan…"**

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

- Mention of Tauheed.
- A proof pertaining to divine revelation, which also makes reference to the veracity of Rasulullah (sallallahu-alaihi-wasallam).
- The Mushrikeen are condemned.
- The challenge of 'mubaahala' to the Jews.
- Encouragement to spend for jihaad.

A SUMMARY OF THE SURAH.

After the opening verse makes mention of Tauheed, verses 2 to 4 present a proof concerning divine revelation, which also attests to Rasulullah (sallallahu-alaihi-wasallam)'s truthfulness.

Thereafter, verse 5 illustrates the similitude of the Jews as a donkey carrying a load of books. Just as the donkey does not benefit from the books, the Jews never benefited from the Torah, because they did not practice upon it's injunctions.

The Jews are challenged to 'mubaahala' in verses 6 and 7, whereafter, verse 8 encourages the Mu'mineen to strive in jihaad.

"Oh you who believe, when you are called for salaah… (till the words) **…so that you may be successful."** [verses 9 and 10] These verses entreat Muslims to remember Allah (make dhikr) abundantly. They are also instructed to join the congregation on Fridays, where they would learn the etiquette of spending in Allah's path. Finally, the last verse objects to the behaviour of those Muslims who left Rasulullah (sallallahu-alaihi-wasallam)'s lecture because they wished to engage in trade.

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SURAH MUNAAFIQOON.

THE LINK BETWEEN SURAH MUNAAFIQOON AND SURAH JUMU'AH.

Surah Jumu'ah indicated to the Mu'mineen that they should learn the etiquette of spending in Allah's path from the Friday sermons. Surah Munafiqoon now speaks about those munafiqeen who said that none should spend on the Sahaba (R.A) and that the honourable people should expel the disgraced people from Madina. Allah also tells the Muslims that they should spend from their own wealth and should not be dependent on the munafiqeen.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

- The munafiqeen are reproached and their despicable condition is revealed.
- The Muslims are chided for not spending on their brethren and for their dependence upon the munafiqeen

A SUMMARY OF THE SURAH.

In the first verse Allah says that the Imaan of the munafiqeen is insincere and restricted to lip service. Verses 2 and 3 censure the munafiqeen further, saying that they make false oaths to testify to their Imaan. In this manner, they manage to convince people that they are Muslims and also try their level best to prevent others from accepting Islam.

In verse 4, Allah says that the munafiqeen appear to be healthy and well built, but are really Allah's enemies. They should be shunned and Muslims must be wary not to be fooled by their physical appearance.

Allah further describes the condition of the munafiqeen, when He says, **"When they are told, 'Come! Allah's messenger will seek forgiveness on your behalf,' they turn their heads away…** (till the words) **…verily Allah does not guide the sinful nation."** [verse 5 and 6]

Thereafter, verses 7 and 8 quotes two of the statements, which the munafiqeen denied they ever made. It is for this reason that Allah declares them as liars in the first verse. The first blasphemous statement that they made was that they mentioned that the Muslims will automatically leave Rasulullah (sallallahu-alaihi-wasallam) if they (the munafiqeen) stop spending on the Muslims. The other fallacious statement was when they said that the Muslims were an abased community and should therefore be expelled from Madina.

In the same verses, Allah states that the treasures of the heavens and the earth belong solely to them and He will continue to assist and provide for the Muslims even though the munafiqeen hold back their funds. Allah also attests that all honour and respect is in His hands. He will confer it to Rasulullah (sallallahu-alaihi-wasallam) and the Mu'mineen. The Surah then concludes with encouragement to spend for the cause of Deen.

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SURAH TAGHAABUN.

THE LINK BETWEEN SURAH TAGHAABUN AND SURAH MUNAAFIQOON.

While Surah Munafiqoon urged people to spend from the wealth that Allah had given them, Surah Taghaabun goes a step further by hypothetically assuming that wealth actually belongs to people. With this assumption, Allah stimulates the Muslims to give Him a loan (i.e. to spend the wealth in Allah's path). If they will comply, Allah promises them greatly multiplied rewards in return.

A BRIEF SYNOPSIS OF THE SURAH.

The Surah contains the following:

- The concept of Tauheed.
- A logical proof to substantiate Tauheed.
- Warnings of punishment in both worlds.
- Tauheed being the reason for spending in Allah's path and for jihaad.
- Spending in Allah's way.

A SUMMARY OF THE SURAH.

The opening verse of the Surah mentions the concept of Tauheed so that people never lose cognizance of it, and so that they realize that it is due to this very Tauheed that one is required to spend in Allah's way and wage jihaad.

"It is Him Who created you… (till the words) **…Allah has perfect knowledge of the secrets of the heart."** [verses 2 to 4] These verses present a logical proof in substantiation of Tauheed. None can be ascribed as partner to Him because He is the sole Creator and Master of the universe. These verses also contain a complaint against

man, where Allah says, **"So from you there is the disbeliever and from you is the believer."**

"Has the news of those who disbelieved before you reached you?... (till the words) **...Allah is Independent, Praiseworthy."** [verses 5 and 6] These verses warn people about the grievous repercussions that the previous nations suffered in both worlds on account of the kufr and shirk that they perpetrated.

Verse 7 then warns of punishment in the Hereafter, followed by encouragement towards Imaan in verse 8. Verse 9 contains both, a warning to the kuffar and glad tidings to the Mu'mineen with regard to their conditions in the Hereafter. Verse 10 further elucidates the terrible plight of the kuffar. Tauheed is then asserted in verse 13, where Allah says, **"Allah, besides Whom there is no deity."**

Verses 13 to 16 contain injunctions to reform conditions, whereafter the concluding verses of the Surah urge people to spend in Allah's way saying, **"If you give Allah a good loan..."**

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SURAH TALAAQ.

THE LINK BETWEEN SURAH TALAAQ AND SURAH TAGHAABUN.

Surah Talaaq finds it's link to the concluding verses of Surah Taghaabun, wherein certain injunctions to reform conditions are mentioned. When the Muslims are able to reform their mutual relationship, then only will they be able to fight united against the kuffar. Surah Talaaq imbibes a sense of domestic reform within Muslims, so that domestic problems do not lead to enmity and disputes.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah makes mention of the following:

- ✰ Certain laws pertaining to divorce (Talaaq).
- ✰ Laws regarding maintenance and accommodation of the divorced woman.
- ✰ Warnings of punishment in this world.
- ✰ Glad tidings.
- ✰ A logical proof to substantiate belief in Tauheed.

A SUMMARY OF THE SURAH.

The opening three verses discuss the waiting period (iddah) to be passed by the divorced woman and that she is not it be removed from her home during this period. These verses also entreat men to either take their wives back without prejudice, or allow them to leave the wedlock without prejudice and difficulty. Verse 4 then proceeds to discuss the iddah of those women who have reached menopause, those who are pregnant and those who are still immature.

Verses 6 and 7 discuss the accommodation to be provided to divorced women, and also speak about the maintenance to be paid to pregnant and nursing mothers.

"Many were the town that transgressed the command of their Rabb and His apostles…" [verse 8] This verse resembles the first part of Surah Taghaabun in it's discussion of how Allah destroyed the previous nations who transgressed Allah's commands.

"Whoever believes in Allah and carries out good deeds, Allah will admit him into gardens beneath which rivers flow, wherein they will abide forever…" [verse 11] Here, Allah conveys glad tidings to the sincere Mu'mineen.

In the concluding verse, Allah presents a logical proof for Tauheed by stating that He has created the heavens, the earth and whatever is between the two. Only He has power over all things and knowledge of the unseen. Therefore, Only He can be relied on for assistance.

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SURAH TAHREEM.

THE LINK BETWEEN SURAH TAHREEM AND THE PRECEDING SURAHS.

Each of the two central themes of Surah Hadeed (spending in Allah's way and jihaad), has been discussed individually in all the Surahs after Surah Hadeed. However, Surah Tahreem contains mention of both these themes, albeit in the reverse order.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

- An introduction.
- Prohibition from actions that are displeasing to Allah.
- An address to the Mu'mineen.
- An allusion to spending in Allah's path.
- The command of jihaad.
- Examples of the Mu'mineen and the kuffar.

A SUMMARY OF THE SURAH.

The first five verses introduce the Surah with an address to Rasulullah (sallallahu-alaihi-wasallam), where he is told to forbid his wives from deeds that are displeasing to Allah. Verse 6 instructs the Muslims to forbid their families from deeds that will lead them to Jahannam. This is followed by a warning to the kuffar.

"Oh you who believe, turn to Allah in sincere repentance..." [verse 8] This verse conveys glad tidings to the Mu'mineen and also alludes to spending in Allah's way because it makes mention of the light that the Mu'mineen will have on the Day of Qiyamah. This light will be given to them on account of their spending for the cause of Islam.

In verse 10, Allah cites the examples of two kaafirs viz. the wives of Hadhrat Nooh and Loot (A.S). Although they were wives of illustrious

and pious Ambiya (A.S) they were destroyed along with the other kuffar because of their disbelief. The piety and good deeds of their husbands could not rescue them from Allah’s punishment.

Immediately thereafter, Allah cites an example of two believing women, viz. the wife of Fir'oun and Hadhrat Maryam (A.S). Neither did Fir'oun’s kufr harm his wife, nor did the insults of her people harm Hadhrat Maryam (A.S).

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SURAH MULK.

THE LINK BETWEEN SURAH MULK AND THE PRECEDING SURAHS.

Surahs Hadeed till Tahreem discuss spending and waging jihaad for the cause of Tauheed. The subsequent Surahs, from Surah Mulk till Surah Jinn discuss another aspect of Tauheed i.e. the fact that Allah is the source of all blessings. Surah Mulk presents many logical prrofs to substantiate the assertion.

Surah Qalam, which follows Surah Mulk, states that the Muslims should never compromise on their beliefs even though the kuffar are prepared to make concessions in their beliefs. Surah Haaqa, which follows Surah Qalam, describes the awful plight in the Hereafter of those who reject this belief.

The next Surah (Surah Ma’aarij) speaks about the insolence of the kuffar, who ask for Allah’s punishment to afflict them instead of fearing it. Thereafter, Surah Nooh quotes the proof for Tauheed from Hadhrat Nooh (A.S), which is followed by a quoted proof from the jinn in Surah Jinn. Therefore, the series of Surahs from Surah Mulk to Surah Jinn are like a single Surah containing eleven quotes proofs to corroborate belief in Tauheed.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

- Three general logical proofs.
- Eight specific logical proofs.
- Warnings.
- Glad tidings.
- Methods of propagation.

A SUMMARY OF THE SURAH.

"Blessed is the Being in Whose hand is all sovereignty." This part of the opening verse asserts the core subject of the Surah, adding a general analytical proof in substantiation.

"And He has power over everything." This part of the first verse contains the second general logical proof, whereafter the third follows in verse 2, where Allah says, **"Who created death and life to test which of you will perform the best deeds."**

Verses 3 and 4 present the first specific analytical proof, stating that Allah should be regarded as the Only source of all blessings and fortune, because it was Him Who was Capable of creating the skies in layers so perfect, that no degree of scrutiny will reveal any crack therein. The next specific logical proof concerns the beautification of the skies by means of the stars and other celestial bodies. None besides Allah could possibly have accomplished this feat.

Verse 5 also contains another specific logical proof regarding the creation of the stars as being missiles that thwart off the shayateen. No other being could have done this. Therefore, people have no alternative, but to accept that Allah is the only source of good.

Verse 6 speaks about the fury of Jahannam when it will receive the kuffar and Mushrikeen. They will then regret their transgression in this world, wishing that they had responded to the words of guidance, thereby saving themselves from Jahannam.

"Verily those who fear their Rabb without seeing Him shall have forgiveness and a grand reward." [verse 12] Hereafter, Allah makes mention of the fact that since Allah has created everything, he is best aware of these things.

In verse 15, Allah mentions the fourth logical proof, wherein Allah draws man's attention to the creation of the earth. None else could have made the earth as Allah has. Thereafter, verses 16 to 18 warns people that they should never be so daring as to be fearless of Allah's punishment. They would never know when Allah may choose to instruct the earth to swallow them up, or rain stones on them from the sky, just as he did to the previous nations.

The fifth specific logical proof is cited in verse 19, where Allah says, **"Have they not looked at the birds above them..."** After drawing man's attention to the sky above him and the earth beneath him, Allah now speaks about the creation between the sky and the earth. It is only Allah that keeps the birds in the air by His immense power. How can people then assume that any other can be a source of blessings and good?

In verses 21 and 22, Allah tells the Mushrikeen that their gods will neither be able to save them from Allah's punishment, nor are they capable of providing sustenance if Allah has to withhold it.

"Say, 'He is the One Who has created you..." [verse 23] After making mention of the various types of creation, Allah draws man's attention to himself. Man is prompted to ask himself, "Who was it that created me and granted me the ability to hear, speak and understand?" Once he understands that Allah is the One who granted him these faculties, he would realize that none other can be his true benefactor.

"Say, 'He is the One Who has spread you in the lands and to Him shall you be gathered." [verse 24] This verse presents the seventh specific logical proof, which, if one comprehends, will lead him to believe that only Allah can be regarded as one's true Benefactor.

Verse 25 quotes an objection of the Mushrikeen, who said, **"When will this promise** (of punishment) **materialize if you are truthful."** Allah replies to this by instructing, **"Say, 'This knowledge is only with Allah. I am merely a clear warner."**

Thereafter, Allah says that when these people will witness the punishment, their faces will contort and they will be reminded, **"This is what you used to call for."**

Allah then teaches man a method of propagation, which is to ask the kuffar as to who will save someone if Allah wishes to destroy him. Thereafter, Allah mentions another missionary statement in verse 29, where He says, **"Say, 'He is Rahmaan. We believe in Him and rely only in Him. Soon you will come to know who is in manifest error."**

Allah concludes the Surah by telling man that none would be able give them water if Allah was to cause the water to sink to the depths of the earth. Allah is the Only Provider and Sustainer.

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SURAH QALAM.

THE LINK BETWEEN SURAH QALAM AND SURAH MULK.

Surah Mulk established the fact that Allah is the only Benefactor and does not share this attribute with any other being. Surah Qalam proceeds to warn Rasulullah (sallallahu-alaihi-wasallam) (and the Muslims, of course) that the kuffar will be prepared to compromise on their beliefs in order to get Muslims to do the same. They will be prepared to make concessions in their beliefs to entice Rasulullah (sallallahu-alaihi-wasallam) and the Muslims to follow suit.

Their objective was to stop the Prophet (sallallahu-alaihi-wasallam) from making mention of their gods in a negative light. Allah instructs Rasulullah (sallallahu-alaihi-wasallam) not to give in to their proposals.

A BRIEF SYNOPSIS OF THE SURAH.

The Surah contains the following:

- ❄ Reproach.
- ❄ Consolation to Rasulullah (sallallahu-alaihi-wasallam).

❄ The primary assertion of the Surah.
❄ A warning of punishment in this world.
❄ Glad tidings.
❄ Warning of punishment in the Hereafter.

A SUMMARY OF THE SURAH.

The first eight verses of the Surah rebukes the Mushrikeen and console Rasulullah (sallallahu-alaihi-wasallam). Allah tells him that sensible people will never call him a madman because a madman cannot utter the words of wisdom and knowledge that he speaks. Soon these Mushrikeen will learn who actually is mad.

Verse 9 contains the primary assertion of the Surah, informing Rasulullah (sallallahu-alaihi-wasallam) that the Mushrikeen desire that he compromises on certain beliefs so that they may also oblige. They were also prepared to make the first compromise on condition that Rasulullah (sallallahu-alaihi-wasallam) followed suit. In the subsequent verses, Allah instructs Rasulullah (sallallahu-alaihi-wasallam) that he should never compromise on his beliefs, and that he should continue propagating Tauheed and refuting the belief that the idols and gods of the Mushrikeen are helpless as benefactors.

Then, from verses 17 to 32, Allah cites the epic of how the false gods of certain people were of no assistance to them when Allah wished to destroy their crops. Similarly, the gods of the Makkan Mushrikeen were also helpless to alleviate the drought that crippled them. Allah then warns the Mushrikeen when he says, **"Such is the punishment (of this world)! And the punishment of the Hereafter is worse."** [verse 33]

Verse 34 informs the pious believers that they will be entered into gardens of bliss, whereafter verses 35 to 41 censures the kuffar by telling them that they cannot expect Allah to treat them like the Mu'mineen. Allah asks them whether they have a scripture wherein things satisfying to them are written, or whether Allah has made some promise to them. Allah also asks them whether the partners they ascribe to Allah have displayed some amazing feat, which enthralled them, causing them to remain devoted to them. None of these situations have arisen. Therefore, they do not have a shred of evidence to prove their stand.

In verses 44 and 45, Allah declares that He should be left to deal with the kuffar. He will grant them more respite to revel in their disobedience till the appointed time of punishment arrives, when it will overtake them very suddenly.

Thereafter, Allah asks whether the kuffar refuse to believe because of a financial burden that Rasulullah (sallallahu-alaihi-wasallam) may have placed on them by asking for remuneration for his preaching. In the next verse, Allah asks whether the cause of their disbelief is some knowledge of the unseen, which informs them that their gods are the fountainheads of all blessings. These two verses serve to rebuke the Mushrikeen for their concocted beliefs and unconfirmed misgivings about the Qur'aan.

Verses 48 to 50 console Rasulullah (sallallahu-alaihi-wasallam) by telling him not to be perturbed about the harassment of the kuffar. It tells him that he should not hasten matters like Hadhrat Yunus (A.S) did, but he should rather exercise patience and await further orders from Allah.

When Rasulullah (sallallahu-alaihi-wasallam) used to recite the Qur'aan, the Mushrikeen would try to scare him by furiously glaring at him. They did this so that he would feel threatened and abandon the effort he was making. Apart from this, they also spread the word that Rasulullah (sallallahu-alaihi-wasallam) was insane (Allah forbid!). Allah then declares that the Qur'aan is replete with advice for the people of the universe and cannot be transmitted through an insane person. The person upon whom it is revealed has to be one who is filled with wisdom and knowledge.

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SURAH HAAQA.

THE LINK BETWEEN SURAH HAAQA AND SURAH QALAM.

Allah tells Rasulullah (sallallahu-alaihi-wasallam) in Surah Qalam that he should not compromise with the Mushrikeen on the belief that Allah is the only source of blessings. Those who reject this belief are warned in Surah Haaqa of the punishment they can expect to face in both worlds.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

- Five instances of punishment in this world.
- Punishment in the Hereafter.
- Glad tidings of Jannah.
- The authenticity of divine revelation.
- The primary assertion of the Surah.

A SUMMARY OF THE SURAH.

The first three verses sound a warning to those who reject the belief that Allah is the Only source of blessings. The first and second instances of punishment in this world are mentioned from verse 4 to verse 8, wherein Allah describes the destruction of the Aad and the Thamud. Allah destroyed these two powerful nations when they did not accept the belief that Allah is the Only True Benefactor. Instead, they regarded their self-made gods and idols as being the fountainheads of all good, and never desisted from sin.

Verses 9 and 10 continue to cite the third and fourth instances of Allah's punishment in this world. When people refused to hearken to the preaching of Hadhrat Moosa and Loot (A.S), Allah destroyed them with a severe punishment. Allah then cites the fifth instance in verses 11 and 12. These verses speak about the destruction of Hadhrat Nooh (A.S)'s nation. When they also displayed an obstinate behaviour towards the truth, Allah destroyed them by drowning them in a flood. Only the Mu'mineen were saved in he ark.

Then, in verses 13 to 18, Allah warns people about the punishment to be faced in the Hereafter. Thereafter, mention is made of peoples' records of deeds, which will be presented to them on the Day of Qiyamah. Verses 19 to 24 speak about the pious servants of Allah, who will be given their record of deeds in their right hands. In their

joy, they will show their records to everyone present. They will then be led to the gardens of Jannah, where they will receive every type of bounty.

On the contrary, the sinners and the kuffar will receive their records of deeds in their left hands. Verses 25 to 37 describe how they will lament and cry, wishing that they were never shown their records and never made aware of their account of deeds. They will then be shackled in chains and cast into Jahannam.

In verse 38, Allah takes an oath by all things visible and invisible. This alludes to the certainty of Qiyamah, because people believe in many things that they cannot see. Therefore, they cannot reject Qiyamah on the grounds that it has not yet occurred. Allah says that the Qur'aan was revealed by the Rabb of the universe, to His most trustworthy bondsman, Rasulullah (sallallahu-alaihi-wasallam).

Allah makes it clear that if Rasulullah (sallallahu-alaihi-wasallam) was to fabricate anything and attribute it to Allah, Allah would have certainly taken him to task therefore. Allah says that He would then have actually severed his jugular vein and none would have been able to assist him. The Qur'aan is an advice for those who fear Allah and a source of remorse for those who falsify it.

The concluding verse of the Surah states, **"Glorify the exalted name of your Rabb."** Only Allah's name can contain blessings because He is the very source of all blessings. Therefore, people may repeat the recitation of His name whenever afflicted by any adversities.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH MA'AARIJ.

THE LINK BETWEEN SURAH MA'AARIJ AND SURAH HAAQA.

After Surah Haaqa warned people against rejecting the belief that Allah is the Only source of blessings, it was necessary that people

take heed and believe in the oneness of Allah and in the prophethood of Rasulullah (sallallahu-alaihi-wasallam). However, they rather adopted a more obstinate stance and asked for Allah's punishment to afflict them.

A BRIEF SYNOPSIS OF THE SURAH.

Surah Ma'aarij contains the following:

- ☆ Reproach.
- ☆ Warning of punishment in the Hereafter.
- ☆ Glad tidings in the Hereafter.

A SUMMARY OF THE SURAH.

The first seven verses Allah speaks about the foolishness of those who ask for his punishment, whereas it's advent is imminent and inevitable. Instead, they should rather be asking for Allah's mercy and forgiveness. Verses 8 to 18 warn people about the Day of Qiyamah, when one person will not be able to assist another, even though they may be relatives or bosom friends.

Allah rebukes certain types of people in verses 19 to 21, whereafter He makes an exception of Mu'mineen imbued with certain qualities. They will be saved from the punishment of Jahannam and admitted into the everlasting gardens of Jannah.

In verses 36 to 41, Allah speaks about those people who turn away from the truth and still expect to enter Jannah. The concluding three verses say that these people should be left to their own devices. They should be left to frolic and indulge themselves till they finally meet with Allah on the Day of Judgement, where they will taste the consequences of their deeds with great humiliation.

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ggGIâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH NOOH.

THE LINK BETWEEN SURAH NOOH AND THE PRECEDING SURAHS.

The series of Surahs from Surah Mulk to Surah Jinn are like one Surah with regard to subject matter. Surah Mulk established the belief that none besides Allah should be regarded as the source of all blessings. Thereafter, Surah Qalam emphasized that no compromises be made with regard to this belief. Next came Surah Haaqa, which mentions grave warnings of a terrible punishment for those who reject this belief. At the same time, it also conveyed glad tidings to those who subscribe to the belief.

Surah Haaqa is followed by Surah Ma'aarij, which condemns the Mushrikeen for their foolishness in asking for Allah's punishment instead of taking heed to the warnings. After these Surah, Surah Nooh and Surah Jinn will quote further proofs to substantiate the belief. Surah Nooh contains a detailed quoted proof from Hadhrat Nooh (A.S).

A BRIEF SYNOPSIS OF THE SURAH.

Surah Nooh contains the following:

- ❖ Hadhrat Nooh (A.S) preaches to his people, and they reject his message and behave haughtily.
- ❖ An illustration of how the kuffar are destroyed.
- ❖ Logical proofs contained in Hadhrat Nooh (A.S)'s preaching.
- ❖ The essence of the Surah is that no deficiency should take place in the preaching of Tauheed. It must be preached with tolerance and determination, despite the obstacles that the kuffar may place.

A SUMMARY OF THE SURAH.

"Verily We sent Nooh to his nation… (till the words) **…if only you knew."** [verses 1 to 4] These verses contain detailed proofs to substantiate Tauheed on the lips of Hadhrat Nooh (A.S). He also

warned them of Allah’s punishment if they refuse to accept what he preached.

Verses 5 to 22 describe Hadhrat Nooh (A.S) supplication to Allah, where he complains about the attitude of his people. He mentions that he exploited every avenue of propagation, spending many days and nights in the effort. He addressed them collectively and individually, using many logical proofs to substantiate Tauheed. However, they refused to yield to his preaching and grew increasingly stubborn as he addressed them. Their rebelliousness is well illustrated in verse 23, where they told each other, **“Never ever forsake your gods…”**

Verse 25 mentions that they were eventually destroyed due to their sins and none of their gods could assist them in the least. The concluding verses quote Hadhrat Nooh (A.S)’s supplication to Allah, wherein he pleaded to Allah to destroy all the Mushrikeen because they, and their progeny of Mushrikeen, will mislead others.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH JINN.

THE LINK BETWEEN SURAH JINN AND SURAH NOOH.

Surah Nooh quoted extensively from Hadhrat Nooh (A.S) that Allah is the Only fountainhead of all blessings. Surah Jinn then presents quoted proofs from the jinn to prove this belief. People are informed in this Surah that even the jinn listen to the Qur'aan and preach Tauheed to their species.

A BRIEF SYNOPSIS OF THE SURAH.

Surah Jinn contains the following:

- Quoted proofs from the jinn.
- Warnings.

- Glad tidings.
- The concept of Tauheed.

A SUMMARY OF THE SURAH.

The first fifteen verses of the Surah quote the invitation to Tauheed that the jinn preached to their fellow jinn. Herein they explicitly tell the other jinn that following the straight path means that one does not ascribe any partners to Allah. Verse 16 then conveys glad tidings to Mu'mineen, whereafter verse 17 warns those who reject Tauheed of a grievous punishment.

"Verily the masaajid belong to Allah, so do not supplicate to any other with Allah." [verse 18] This verse is the culmination of every logical proof, quoted proof, warning and glad tiding that was mentioned from the beginning of Surah Mulk. Allah then complains about the way the kuffar oppose Rasulullah (sallallahu-alaihi-wasallam) when he is merely calling them to One Allah.

"Say, 'I only supplicate to my Rabb and do not ascribe any as partner to Him… (till the end of verse 22)**."** These verse contain the essence of Surah Mulk and the Hawaameem because it stresses that Only Allah be supplicated to during difficulties and adversities. Rasulullah (sallallahu-alaihi-wasallam) declares to the people that he cannot effect and good or harm, but also relies totally on Allah.

The closing verses warn people about the punishment of this world and of the Hereafter, adding that the punishment to be faced in this world will arrive at it's appointed time. Even Rasulullah (sallallahu-alaihi-wasallam) had no knowledge thereof because Only Allah is the Knower of the unseen. Rasulullah (sallallahu-alaihi-wasallam) is also instructed to declare that he has no random access to the knowledge of the unseen.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ IFOZ lâƒM±l…

SURAH MUZZAMMIL.

THE LINK BETWEEN SURAH MUZZAMMIL AND THE PRECEDING SURAHS.

Surahs Muzzammil and Muddathir discuss the same subject matter. The Surahs preceding these two discussed an aspect of Tauheed i.e. the belief that only Allah is the source of all blessings. This was discussed at great length, using logical proofs, quoted proofs, warnings and various other modes and methods of address. In this way, shirk is effectively refuted.

Hereafter, the message is that the Qur'aan must be recited because it is a means of guidance, and Tauheed should be clung to with tenacity. Surah Muzzammil contains the instruction to recite the Qur'aan properly, while Surah Muddathir exhorts the Muslims that they should not only confine themselves to the recitation of the Qur'aan, but they should also propagate it’s injunctions, especially that of Tauheed.

A SUMMARY OF THE SURAH.

The first nine verses of the Surah contain the first instruction to stand in prayer (Tahajjud salaah) for a part of the night, wherein the Qur'aan should be recited. Allah should then be worshipped in earnestness and no partners should be associated with Him.

Thereafter, verses 10 and 11 console Rasulullah (sallallahu-alaihi-wasallam) by telling him not to be grieved by what the kuffar say because Allah will settle their affair. Allah then warns the kuffar and the Mushrikeen about the various forms of punishment that they will have to suffer in the Hereafter [verses 12 to 14].

“Verily We have sent a messenger to you people… (till the end of verse 16)**.”** Allah reminds the Mushrikeen that He has sent to them a great prophet, just as He had sent a prophet to Fir'oun. When Fir'oun refused to believe in Hadhrat Moosa (A.S) and rejected his message, Allah destroyed him along with his entire army. Allah warns

the Mushrikeen that they will also suffer Allah's punishment if they choose to oppose Rasulullah (sallallahu-alaihi-wasallam).

In verses 17 and 18, Allah again warns people about the Hereafter, reminding them that punishment in this world will not end the affair, but they will have to suffer dreadful consequences in the Hereafter as well. Thereafter, Allah impresses upon them that they should follow the advices of the Qur'aan, when He says, **"Verily, this is a Reminder."**

The concluding verse of the Surah is related to the beginning of the Surah because of it's inference to performing salaah during the late hours of the night. Allah says that He is Aware of that fact that some people are ill, some are weak, others are on journey and there are those who are fighting in jihaad. Therefore, Allah makes the concession that people can perform the Tahajjud salaah as they please, without any compulsion. Therein, they may recite as much of the Qur'aan as they can manage.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH MUDDATHIR.

THE LINK BETWEEN SURAH MUDDATHIR AND SURAH MUZZAMMIL.

Surah Muzzammil conveyed the message that people should recite the Qur'aan and remain steadfast on their belief in Tauheed. Surah Muddathir goes a step further by saying that, not only should people recite the Qur'aan and practice thereupon, but they should actively involve themselves in propagating Tauheed as well as every other injunction of the Qur'aan.

A SUMMARY OF THE SURAH.

The beginning six verses of the Surah contain the following primary instructions:

- Warn others against Allah’s punishment.
- Speak about Tauheed.
- Proclaim Allah’s purity from all partners.

Thereafter, Allah gives encouragement to Rasulullah (sallallahu-alaihi-wasallam) in verse 7. Verses 8 to 10 proceed to warn people that the inevitable Day of Judgement will be difficult for the kuffar. In verses 11 to 16, Allah severely rebukes those who reject the message of Islam, more particularly a Mushrikeen by the name of Waleed bin Mughiera. The punishment in store for such people in the Hereafter is then mentioned in verses 17 to 31.

Allah condemns these people further in verses 32 to 38, whereafter He conveys glad tidings to the Mu'mineen in verses 39 and 40. From verse 41 till verse 48, Allah speaks about how the kuffar and sinners will admit to their sins on the Day of Qiyamah and realize that they are suffering on account of the same.

The concluding eight verses of the Surah describe how the kuffar flee from the message of Tauheed and other advice just as donkeys flee from a lion. They demand that Allah personally conveys the message to them, which will never be.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH QIYAMAH.

THE LINK BETWEEN SURAH QIYAMAH AND THE OTHER SURAHS.

Apart from rejecting Tauheed, the Mushrikeen also rejected the belief in Qiyamah along with the rewards and punishment in the Hereafter. Therefore, Allah emphasizes belief in Qiyamah from Surah Qiyamah till the end of Surah Taariq. Due to the fact that Tauheed is the central belief, it is also repeatedly mentioned in many of the Surahs.

A SUMMARY OF THE SURAH.

In the first two verses, Allah takes two oaths to emphasize that the advent of Qiyamah is inevitable. **"Does man think that We cannot gather his bones?...** (till the words) **...When will Day of Qiyamah be?"** [verses 3 to 6] In these verses, Allah condemns the Mushrikeen for thinking that He cannot resurrect them, whereas the feat is not at all difficult for Allah. Allah will even reproduce their original fingerprints when resurrecting their decayed corpses.

In verses 7 to 15, Allah warns people about the Hereafter, after which, He addresses Rasulullah (sallallahu-alaihi-wasallam). Allah conveys the message to His Prophet (sallallahu-alaihi-wasallam) that He can easily embed the Qur'aan within Rasulullah (sallallahu-alaihi-wasallam)'s heart without any effort just as He can combine the sun and the moon and resurrect people with as fine a detail as their fingerprints.

Allah then chides people in verses 20 and 21, telling them that they seem to prefer the world above the Hereafter. Thereafter, Allah speaks about the good fortune of certain people, when he says, **"Some faces on that day (Qiyamah) will be resplendent, looking at their Rabb."** On the contrary, there will be those not so fortunate, who will have to suffer punishment on he Day of Qiyamah. Allah speaks about them in verses 24 to 30.

In the remaining verses of the Surah, Allah again condemns people, especially those who think that man has not been created for a purpose. Allah also conveys the message that He can easily resurrect people because he created them the first time.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ IFOZ lâƒM±l…

SURAH DAHAR.

THE LINK BETWEEN SURAH DAHAR AND SURAH QIYAMAH.

Surah Qiyamah warned people against rejecting the belief in Qiyamah. It rebukes with the words, **"Does man think that We cannot gather his bones?"** In Surah Dahar, Allah elucidates the matter in more detail when He says that man was once a non-entity, whereafter Allah created him from a drop of fluid and granted him the faculties of hearing and sight. This denotes that Allah can certainly repeat the procedure to resurrect man for Qiyamah.

Whereas Tauheed was not mentioned in Surah Qiyamah, Surah Dahar negates shirk (the antithesis of Tauheed) in verses 25 and 26. While Surah Qiyamah did not convey many glad tidings of rewards in the Hereafter, Surah Dahar makes extensive mention of this.

A SUMMARY OF THE SURAH.

The first three verses of the Surah discuss the creative power of Allah, Who has created man from a single drop of fluid. It will therefore be simple for Allah to resurrect people on the Day of Judgement. In verse 4, the kuffar are warned of a dreadful punishment in the Hereafter. Verses 5 to 22 explain the boons and bounties that the pious bondsmen of Allah will receive in Jannah.

"Undoubtedly, We have revealed the Qur'aan to you…" [verse 23] This verse draws people's attention to the Qur'aan, whereafter Allah proceeds to encourage Rasulullah (sallallahu-alaihi-wasallam) in verse 24, exhorting him to continue propagation even though the kuffar will not relent in their opposition.

"Indeed these people love the world, leaving aside a weighty day (Qiyamah)." [verse 27] This verse reiterates the message propounded in verses 20 and 21 of Surah Qiyamah, where Allah rebuked people because they seem to prefer the world above the Hereafter.

In verse 24, Allah again tells man that He is Able to resurrect him on the Day of Qiyamah, just as He was Able to create him initially. Allah then tells people that the Qur'aan is a reminder for them, which they may follow if they choose to. The Surah concludes with the words, **"Allah admits whomsoever he wills into His mercy, and has prepared a painful punishment for the oppressors."**

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH MURSALAAT.

THE LINK BETWEEN SURAH MURSALAAT AND SURAH DAHAR.

Surah Dahar explained how Allah created man, so that people may understand the occurrence of resurrection. Surah Mursalaat goes further to explain the occurrences after resurrection i.e. rewards and punishment. The opening verses of the Surah speak about gentle winds and destructive winds so that one may realize that, on the Day of Qiyamah, Allah's mercy will envelope some people, whereas others will suffer His wrath and punishment.

A SUMMARY OF THE SURAH.

As mentioned above, the opening seven verses of the Surah, by citing the example of varying winds, depict the severity and ease to experienced by different people on the Day of Qiyamah. Verses 8 to 15 mention that, although the kuffar refuse to admit in this world, they will be forced to concede to their error on the Day of Qiyamah, when they will have a clear perception of events. However, by they will be in a terrible state.

"Did We not destroy the former nations?… (till the words) **…Thus do We treat those who deny."** [verses 16 to 19] In these verses, Allah warns people that, if they reject the message of Tauheed, they stand to share the fate of many nations who were destroyed previously.

The first logical proof in substantiation of Qiyamah is mentioned in verses 20 to 23, where Allah says that he can easily resurrect people just as He created them the first time. Thereafter, the second logical proof follows in verses 25 and 26, to be followed by the third and the fourth in verse 27. In these verses, Allah speaks about the way in which He created the earth to contain animate as well as inanimate

creatures. He placed the high mountains thereupon and gave people sweet, palatable water to drink. Can people possibly be ungrateful to Him after this and falsify His message?

Allah then describes Jahannam in verses 30 to 39 as a warning to those who refuse to submit to Him. **"Indeed, the pious will be in shade and springs…** (till the words) **…Thus do We reward those who do good."** These verses speak about the bounties that Allah's righteous servants will receive in Jannah. Therein they will enjoy springs of the most appetizing drinks and any fruit they desire. The concluding five verses of the Surah condemn the kuffar for their obstinate behaviour.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ IFOZ lâƒM±l…

SURAH NABA.

THE LINK BETWEEN SURAH NABA AND SURAH MURSALAAT.

Surah Mursalaat made it clear that Allah's promises will certainly come to pass. A part of these promises are the bounties that Allah will shower pious people with in the Hereafter. The verses of Surah Naba contain mention of many bounties that Allah has blessed man with in this very world. At the same time, man cannot forget that he also suffers many adversities and difficulties. Allah makes mention of these worldly bounties so that man's attention is drawn to the fact that Allah will also confer bounties to people in the Hereafter. Of course, there will be many who will have to suffer punishment in the Hereafter as well, just as they suffer these in the world.

While Surah Mursalaat never made mention of Tauheed, Surah Naba includes mention of Tauheed in verses 37 and 38.

A SUMMARY OF THE SURAH.

The first five verses reproach those kuffar who expressed doubt in the advent of Qiyamah. Allah says that these people will soon realize

how wrong they are. In verses 6 to 16, Allah recounts the various bounties that he bestowed on man so that man realizes that Allah can grant him the bounties of the Hereafter as well.

Verses 17 to 30 describe the frightful scene of Qiyamah, beginning with the advent of Qiyamah and terminating with the scene where people will be cast into Jahannam. A description of the bounties to be received by the people of Jannah follow in verses 31 to 36.

"From the Rabb of the heavens, the earth and whatever is between the two… (till the words) **…and speaks the truth."** [verses 37 and 38] These verses contain that most pertinent subject, viz. Tauheed. These verses refute the notion that any being can overrule Allah's decree, thereby progressing a step further than Surah Dahar, which only issued the command that Allah's purity be proclaimed.

The closing two verses clearly mention that the advent of Qiyamah is certain. Therefore, people should prepare themselves well before it occurs, otherwise they will only be filled with regret.

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ggGIâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH NAAZI'AAT.

THE LINK BETWEEN SURAH NAAZI'AAT AND SURAH NABA.

Surah Naba only made mention of Allah's bounties in this world, omitting to mention the adversities. People are expected to call the adversities also to mind, whereafter they would deduce that Allah will bestow bounties, as well as give punishment to people on the Day of Judgement.

Moving a step closer, Surah Naazi'aat mentions that the angels of death will also behave in a like manner when claiming people's souls. While they will be gentle and compassionate towards the pious Mu'mineen, they will be harsh towards the kuffar. Allah will treat people similarly on the Day of Qiyamah.

A SUMMARY OF THE SURAH.

As already mentioned, the beginning of the Surah describes the angels when they claim people's souls. This depicts the rewards and punishment people will receive in the Hereafter. Thereafter, verses 6 to 9 describe the horror of the Day of Judgement, when people will be terrified. Allah then makes mention of the kuffar who refuted resurrection and questioned the advent of Qiyamah. They mockingly asked whether decomposed bones can be brought back to life.

"Has the narrative of Moosa come to you?... (till the words) **...Verily there is a lesson therein for those who fear."** [verses 15 to 26] Herein, Allah cites an example of His punishment in this world, which the kuffar will suffer. Allah talks about how Fir'oun rejected the message of Hadhrat Moosa (A.S) and was eventually destroyed by punishment in this very world. Of course, he will still have to face worse punishment in the Hereafter.

In verses 27 to 33, Allah asks whether resurrection can be more difficult than the creation of all His creation, like the skies, the mountains and all the fauna and flora. The verse prompts people to think if resurrecting previously created phenomena can actually be difficult for the Mighty Allah, Who has created so many other creatures from nothing.

Then, in verses 34 to 39, Allah repeats a warning to people against the Day of Qiyamah, which is followed by glad tidings about admission into Jannah for the pious [verses 40 and 41]. In the concluding verses Allah talks about those who ask Rasulullah (sallallahu-alaihi-wasallam) about the actual time when Qiyamah will take place. However, only Allah possesses this knowledge.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ IFOZ lâƒM±I…

SURAH ABAS.

THE LINK BETWEEN SURAH ABAS AND SURAH NAAZI’AAT.

In comparison to Surah Naazi’aat, Surah Abas mentions more details about the Day of Qiyamah. The Surah states that, although the kuffar and sinners will be punished, the Day of Qiyamah will itself be so frightening that people will flee from their kith and kin.

A SUMMARY OF THE SURAH.

The first section of the Surah may be divided into the following three parts:

1. The first part (from the beginning to verse 16) censures Rasulullah (sallallahu-alaihi-wasallam) and describes the grandeur of the Qur'aan.
2. The second part (verses 17 to 23) condemns the Mushrikeen, who display ingratitude to Allah by disobeying Him despite exploiting all His bounties on them.
3. The third part (verses 24 to 32) contains a logical proof to substantiate Qiyamah. In these verses, Allah prompts people to reflect over who provides the various types of food and drink for themselves and their animals. The One Who provided all these victuals can certainly resurrect them on the Day of Qiyamah.

In the next section of the Surah, Allah describes the Day of Qiyamah from verse 33 to 37. Herein, Allah mentions that the day will be so frightening that every person will flee in terror from the next, even though they may be parents, children or other blood relatives.

However, there will be those who will not suffer the same fate, but will be resplendent and happy. These will be the sincere Mu'mineen, who are mentioned in verses 38 and 39. The last three verses conclude with a description of the kuffar and Mushrikeen, who will be disgraced on that day.
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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ IFOZ lâƒM±l…

SURAH TAKWEER.

THE LINK BETWEEN SURAH TAKWEER AND SURAH ABAS.

Surah Abas speaks about the terror of the Day of Qiyamah, when people will flee from their close relatives and will only be engrossed in their own affairs. Moving a step further into the Hereafter, Surah Takweer makes mention of how people will be dispatched to their respective abodes in Jannah or Jahannam after reckoning.

A SUMMARY OF THE SURAH.

The first thirteen verses summarizes 12 occurrences on the Day of Qiyamah, six of which pertain to this world, while the other six pertain to the Hereafter. People are further warned about their destination to the Hereafter in verses 13 to 18, which includes many oaths taken by Allah.

Verses 19 to 25 declare that the exalted Qur'aan was revealed by the Most Glorious Allah, via the agency of a powerful, trustworthy angel, who is extremely close to Allah, viz. Hadhrat Jibreel (A.S). Allah says that the Qur'aan not the speech of any shaytaan (Allah forbid!), nor is Rasulullah (sallallahu-alaihi-wasallam) an insane person (Allah forbid!).

"So whence are you going… (till the words) **…you can only will as Allah, the Rabb of the universe, wills."** [verses 26 to 29] In these concluding verses, Allah asks people as to where they are off to when the Qur'aan is there for their guidance. The person who desires to be rightly guided should follow the Qur'aan and find his way.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH INFITAAR.

THE LINK BETWEEN SURAH INFITAAR AND SURAH TAKWEER.

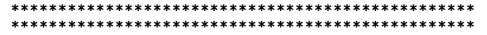
Although Surah Infitaar mentions only four of the many occurrences of Qiyamah contained in Surah Takweer, it includes more details. It therefore sounds a louder warning to people. Whilst Surah Takweer merely mentioned that people will be dispatched to their respective abodes, Surah Infitaar goes further to state that they will never emerge therefrom.

While Surah Takweer does not make mention of Tauheed, Surah Infitaar negates the notion that any being besides Allah can be of assistance on the Day of Qiyamah. This is mentioned at the end of the Surah, where Allah says, **"The day when no soul will wield any power for another soul, and all decisions will rest with Allah."**

A SUMMARY OF THE SURAH.

Certain occurrences on the Day of Qiyamah (which have been mentioned in Surah Takweer) are reiterated in the first four verses of Surah Infitaar. In verses 5 to 8, man is asked as to what has diverted his attention from the Benevolent Allah, Who has created and beautified man. Man cannot thank Allah enough for the multitude of favours Allah has bestowed upon him.

Allah continues to rebuke the kuffar, who reject the belief in Qiyamah even though their every deed is being meticulously recorded. Thereafter, verses 13 to 18 remind people again about the inevitability and imminence of the Day of Qiyamah. The Surah then concludes with a negation of imposing intercession, where Allah says, **"The day when no soul will wield any power for another soul, and all decisions will rest with Allah."**

ggGIâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH MUTAFFIFEEN.

THE LINK BETWEEN SURAH MUTAFFIFEEN AND SURAH INFITAAR.

Whilst Surah Infitaar mentions that people will not be able to escape from Jahannam, Surah Mutaffifeen goes further to state that each person's name will be recorded in a special register. Accordingly, people will be dispatched to their respective abodes and none will be able to remove his/her name from the register, even through intercession.

A SUMMARY OF THE SURAH.

The first six verses of the Surah condemn those people who cheat in weight and measure. They seem not to fear the day when they will stand before Allah to answer for their misdeeds. Thereafter, in verses 7 to 9 mention that these people's names will be recorded in the Sijjeen, which will condemn them to an eternity in Jahannam. They will never be able to remove their names therefrom.

Allah then censures those who deny the advent of Qiyamah and then says, **"When Our verses are recited to them, they say, 'Tales of the old men!"** [verse 13] Thereafter, in verses 15 to 17, Allah again warns people about the terrible repercussions of sin in the Hereafter.

The antithesis of the above is mentioned in verses 18 to 28, where Allah speaks about those who were righteous. Their names will be recorded in the Illiyyeen, whereafter they will be admitted into Jannah. There they will be extremely happy and will receive all types of delicacies to eat and drink.

The concluding verses warn the kuffar against mocking and ridiculing the Mu'mineen. They consider the Mu'mineen to be lowly and astray, and even laugh at them. However, on the Day of Qiyamah, the tables will be turned against them and it will be the chance of the Mu'mineen to laugh.
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ggGIâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH INSHIQAAQ.

THE LINK BETWEEN SURAH INSHIQAAQ AND SURAH MUTAFFIFEEN.

Surah Mutaffifeen stated that people will never be able to escape from Jahannam. Surah Inshiqaaq goes further to mention that the people in Jahannam will be subjected to various levels of punishment, each one being worse than the next.

Whereas Surah Mutaffifeen cites the case of a group people who perpetrate a grave sin (i.e. cheating) and condemns them, Surah Inshiqaaq encourages people to rather do good.

A SUMMARY OF THE SURAH.

The first five verses of the Surah describe the initial occurrences of Qiyamah, when the skies will be rent asunder and the earth will swallow everything up. Thereafter, verse 6 reminds man about the time when he will meet his Creator, thereby encouraging him to prepare for this meeting by performing good deeds.

"As for him who is given his record of deeds in his right hand… (till the words) **…and he will return happily to his family."** [verses 7 to 9] These verses describe the fortunate people, who will receive their record of deeds in their right hands, indicating that they will be entered into Jannah. Their reckoning will be extremely easy.

Verses 10 to 15 then cite the condition of the unfortunate people, who will receive their record of deeds from behind their backs. These people will wail and lament, and will finally be cast into Jahannam. In verses 16 to 19, Allah takes several oaths to confirm the fact that people will be subjected to increasingly worse stages in Jahannam.

"What ails them that they do not believe and do not prostrate when the Qur'aan is recited to them?" [verses 20 and 21] In these verses, Allah expresses surprise at the kuffar who do not

believe despite the fact that they have heard and even witnesses so many signs and tokens whereby the truth can be clearly perceived. They still wish to be stubborn and refuse to submit to the laws of the Qur'aan.

In verses 22 to 24, Allah warns the rejectors of a dreadful punishment. Thereafter, in the final verse of the Surah, Allah adds that those who believe and do good deeds will receive unlimited rewards from Him.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH BUROOJ.

THE LINK BETWEEN SURAH BUROOJ AND SURAH INSHIQAAQ.

In comparison to Surah Inshiqaaq, Surah Burooj includes more oaths to prove the advent of Qiyamah. It also contains mention of Tauheed, which was not found in Surah Inshiqaaq.

A SUMMARY OF THE SURAH.

The opening three verses of the Surah contain three oaths whereby the advent of Qiyamah is attested to. Verses 4 to 8 make reference to the atrocities hat the kuffar perpetrate against the Mu'mineen in this world. Of course, in the Hereafter the situation will be reversed because the kuffar will be the ones to suffer.

"Him to Whom belongs the dominion of the heavens and the earth. Allah is Witness over everything." [verse 9] This verse emphasizes that everything in Allah's control, and that He is Omnipresent. Therefore, one should only supplicate to Him when in need. Verse 10 sounds a warning of punishment against those who harass the Mu'mineen, whereafter Allah conveys glad tidings to the Mu'mineen in verse 11.

In verse 12, Allah informs people that His punishment is severe, just as the Day of Qiyamah will be. Allah then adds, **"Without doubt, He initiates creation and shall recreate them. He is The Forgiving, The Loving, the Owner of the Glorious Throne, Who does as He pleases."**

Verses 17 to 20 relate to the first oath, conveying the message that just as the sky encompasses people so that they cannot proceed beyond it's limits, Allah's knowledge also encompasses everything. Nothing is hidden from Him and none can escape His punishment. Rebutting those who falsify the Qur'aan, Allah concludes the Surah by saying, **"But it is the Glorious Qur'aan, in the Lawhul Mahfooz."**

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH TAARIQ.

THE LINK BETWEEN SURAH TAARIQ AND SURAH BUROOJ.

Surah Burooj attests to the certainty of Qiyamah and also makes mention of the punishment of this world as well as that of the Hereafter. Surah Taariq goes on to say that if the kuffar refuse to believe after matters have been clarified, they should still be granted another opportunity to believe. However, if they choose to remain obstinate, they will be drawing Allah's wrath upon themselves.

A SUMMARY OF THE SURAH.

The first four verses of the Surah inform people that angels have been appointed over each of them to make a meticulous record of their deeds. Therefore, they should be assured of receiving the full reward for their deeds.

"So man should see from what he is created… (till the words) **…he will have no power, nor any helper."** [verses 5 to 10] In these verses, Allah draws man's attention to the fact that He created

man from a drop of fluid. Therefore, it is simple for Him to resurrect man on the Day of Qiyamah.

Verses 11 to 14 present the second logical proof to substantiate the reality of Qiyamah. Allah refers to that fact that He can easily resurrect man just as he sends rain from the skies to revive barren soil, causing it to flourish with a myriad of vegetation.

The concluding three verses of the Surah condemn the behaviour of the kuffar and also contain the central message of the Surah, i.e. to grant respite to the kuffar.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ IFOZ lâƒM±I…

SURAH A'LA.

THE LINK BETWEEN SURAH A'LA AND SURAH TAARIQ.

Two of the most fundamental contentions that the Mushrikeen had with Rasulullah (sallallahu-alaihi-wasallam) concerned:

1. The belief of Tauheed.
2. Resurrection and retribution.

The belief in resurrection and Qiyamah has been elucidated in the Surahs till Surah Taariq. The belief in Tauheed is then discussed in the Surahs from Surah A'la. One of the main reasons due to which the Mushrikeen opposed Tauheed was their overwhelming love for the world and their engrossment in the pleasures thereof. It is for this reason that Allah urges abstinence from the world along with the belief in Tauheed.

Some Surahs contain mention of both these aspects, others only mention one of the two, while there are also those that suffice on warnings only. In between these Surahs, Surah Duha and Inshiraa, unlike the others, contain consolation for Rasulullah (sallallahu-alaihi-wasallam) and the Sahaba (R.A).

A SUMMARY OF THE SURAH.

Since Surah A'la begins this final portion of the Qur'aan, it contains mention of Tauheed as well as abstinence from the world. The Surah begins with the words, **"Glorify the exalted name of your Rabb."** This verse in itself denotes that people should proclaim Allah to be Pure from all partners because He is The Only True Helper and Knower of the unseen.

Verses 2 to 5 then explain why Allah is the Only True Helper, thereby establishing the first part of Tauheed. The reward for propagating this belief is then mentioned in verse 6. Verse 7 then establishes the second part of Tauheed, when Allah says, **"Indeed, Only Allah knows what is apparent as well as what is hidden."** Therefore, it is understood that *Only* Allah has knowledge of the unseen. Verse 8 then mentions the reward for propagating this aspect of Tauheed.

After citing these two aspects of Tauheed, Allah proceeds to console Rasulullah (sallallahu-alaihi-wasallam) by telling him that his task is confined to propagation and that he is not responsible to *make* people believe. Thereafter, verses 12 and 13 warn people about the punishment of the Hereafter, while verses 14 and 15 convey glad tidings of salvation for the righteous.

"However, they give preference to the life of this world, whereas the Hereafter is better and everlasting." [verses 16 and 17] These verses urge abstinence from the world and applying oneself to acquire the success of the Hereafter. Allah then says that the previous scriptures have also propounded the message conveyed thusfar. The same is to be found in the scriptures of Hadhrat Ibraheem (A.S) and Hadhrat Moosa (A.S). Therefore, the contents of these scriptures serve as a proof for the authenticity of the Qur'aan.

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ggGIâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH GHAASHIYA.

THE LINK BETWEEN SURAH GHAASHIYA AND SURAH A'LA.

Surah Ghaashiya serves as a conclusion for Surah A'la and concentrates on warnings and glad tidings of the Hereafter. Many Surahs after this will also appear to be conclusions to the Surahs preceding them.

A SUMMARY OF THE SURAH.

The opening seven verses of the Surah sound warnings of the dreadful punishment of the Hereafter, while the following nine verses discuss the rewards and bounties that the pious bondsmen of Allah shall receive in the Jannah. Verses 17 to 20 then prompt people to reflect over Allah's greatness by pondering over four remarkable creations of His.

Allah then consoles Rasulullah (sallallahu-alaihi-wasallam) by again telling him that his task is confined to propagation and that he cannot force people to believe. In conclusion, the Surah warns the disbelievers of a grave punishment in the Hereafter.

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ggGIâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH FAJR.

THE LINK BETWEEN SURAH FAJR AND THE PRECEDING SURAHS.

Surah Fajr discusses one of the two themes propounded in Surah A'la, viz. abstinence from the world. It elucidates the corrupted and transitory nature of this world. While Surah Ghaashiya serves as a

conclusion to Surah A'la, Surah Fajr is an extension to one of it's themes.

A SUMMARY OF THE SURAH.

The first five verses of the Surah emphasize five specific times wherein people should pay special attention to supplicating to Allah and forsake their pursuit of the world. **"Have you not seen how Allah dealt with the Aad?..."** [verse 6] Herein Allah cites the first example of how people were punished in this very world. The nation of Aad preferred this world to the Hereafter, which led to their destruction. The commodities and wealth that they accumulated in the world was then of no avail to them. This epic teaches people to exercise abstinence from the world because it eventually entangles one, leading him to earn Allah's wrath and punishment.

Allah then cites the second and third examples of this kind in verses 9 and 10 respectively. Herein, Allah speaks about the destruction of the Thamud and Fir'oun, who were also destroyed by Allah's punishment when they denied the belief in Tauheed and Qiyamah.

In verses 15 and 16 condemns man for regarding the material gains of this world to be the criterion for honour and respect. It is evident that this is incorrect because the criterion is piety and obedience to Allah. From verse 17 to verse 20, Allah censures man for a series of iniquities, each being worse than the next. The Surah then terminates with mention of the punishment of the Hereafter in verses 21 to 26, followed by glad tidings of salvation in the concluding four verses.

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ggGIâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH BALAD.

THE LINK BETWEEN SURAH BALAD AND SURAH FAJR.

Surah Balad serves as an epilogue to Surah Fajr. While Surah Fajr condemned excessive love of this world, Surah Balad counsels man

with regard to where this wealth should be spent. The Surah conveys the message that wealth should not merely be accumulated, but it should be spent in the correct avenues, as Allah has ordained. There will be no virtue in spending one's wealth in the wrong avenues. Then too, spending in for correct causes will also be worthless when the person spending is not a Mu'min.

A SUMMARY OF THE SURAH.

The first four verses of the Surah warn people of detrimental repercussions of sins in this very world. The essence of this message is that Allah reserves the right to put people through hardships if He chooses to do so.

In verses 5 to 16, Allah censures man for thinking that none has power over him. Allah also tells people that all their praiseworthy financial contributions will be worthless if they do not possess Imaan. Verse 17 also cautions people that they should first be Mu'mineen before spending on the deserving ones mentioned earlier in the Surah.

"These shall be the people of the right side." Herein Allah praises those people who spend for the correct causes while in the state of Imaan. Allah declares that they will be included amongst the **"people of the right side,"** who are guaranteed entry into Jannah. The last three verses of the Surah speak about the **"people of the left side,"** who are destined for Jahannam.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ IFOZ lâƒM±I…

SURAH SHAMS.

THE LINK BETWEEN SURAH SHAMS AND THE PRECEDING SURAHS.

Both, Surah Shams and Surah Layl, repeat both themes propounded in Surah A'la, viz. Tauheed and abstinence from the world. Surah

Shams clearly differentiates between correct and erroneous beliefs, making it clear that these can never be the same. Surah Layl clarifies that fact that good and evil deeds can never be the same – a generous person cannot be equated to a miser, nor can a believer be equated to a non-believer.

A SUMMARY OF THE SURAH.

In drawing comparisons between light and darkness, between day and night, and between the sky and the earth, the first ten verses denote that the pure soul, which is free from kufr and shirk, can never be compared to the evil soul, which is contaminated with kufr and shirk.

The remaining verses of the Surah cite the example of how the Thamud were destroyed when they rejected the belief in Tauheed and never purified their souls. Similar will be the predicament of any other individual or nation that follows their example.

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ggGIâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH LAYL.

THE LINK BETWEEN SURAH LAYL AND SURAH SHAMS.

Like Surah Shams, Surah Layl differentiates between correct and erroneous beliefs.

A SUMMARY OF THE SURAH.

This Surah may be summarized as follows:

- Verses 1 to 4 – just as day and night, and male and female are different, so too are deeds. Good and evil deeds can never be the same.
- Verses 5 to 13 – an explanation of the above.

- Verses 14 to 16 – a warning about the terrible consequences to be faced in the Hereafter.
- Verses 17 to 21 – glad tidings of rewards to be received in the Hereafter.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ IFOZ lâƒM±I…

SURAH DUHA.

THE LINK BETWEEN SURAH DUHA AND THE PRECEDING SURAHS.

Surah Layl terminated the discussion that began with Surah A'la. Surahs Duha and Inshiraah proceed to console Rasulullah (sallallahu-alaihi-wasallam).

A SUMMARY OF THE SURAH.

The first five verses of the Surah reply to an objection raised by the Mushrikeen, reassuring Rasulullah (sallallahu-alaihi-wasallam) that Allah has not forsaken him, and will soon grant him even more. The remaining verses cite certain oaths whereby the reassurance is consolidated.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ IFOZ lâƒM±I…

SURAH INSHIRAAH.

THE LINK BETWEEN SURAH INSHIRAAH AND SURAH DUHA.

Whereas Surah Duha consoled Rasulullah (sallallahu-alaihi-wasallam) when the Mushrikeen raised an objection, Surah Inshiraah consoles

the Mu'mineen because the Mushrikeen Taunted them for being impoverished.

A SUMMARY OF THE SURAH.

The opening four verses of the Surah state that Allah opened Rasulullah (sallallahu-alaihi-wasallam)’s heart to contain Islam and kept kufr and shirk far distant from him. Allah then says, **“Without doubt, ease comes with difficulty. Without doubt, ease comes with difficulty.”** In these verses Allah assures the Mu'mineen that He will alleviate every adversity.

The concluding verses of the Surah then urge the Mu'mineen that they should never look towards worldly wealth, but should devote their attention to Allah.

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ggGIâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH TEEN.

THE LINK BETWEEN SURAH TEEN AND THE PRECEDING SURAHS.

Surah Duha consoles Rasulullah (sallallahu-alaihi-wasallam), while Surah Inshiraah consoles the Mu'mineen. Now Surah Teen cites five proofs (three quoted, one logical, one from revelation), by which it is established that man has attained a high status solely because of his belief in Tauheed. Allah has granted man beauty as well as intellect so that he may understand the truth. However, due to his inability to use this intellect, he has rejected the truth and lowered himself by earning the lowest levels of Jahannam.

A SUMMARY OF THE SURAH.

The first four verses of the Surah present the three quoted proofs and the proof from revelation, which substantiate the fact that man has been created in the best of moulds. Verse 5 mentions the punishment

for evil doers, whereafter, verse 6 makes an exception of the Mu'mineen, who will receive grand rewards from Allah. Allah then concludes the Surah by stating the analytical proof.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH ALAQ.

THE LINK BETWEEN SURAH ALAQ AND THE PRECEDING SURAHS.

After the consolation, warnings and tidings mentioned in the previous Surahs, Surah Alaq urges Muslims to constantly recite the Qur'aan, thereby deriving encouragement to remain steadfast in their belief in Tauheed.

A SUMMARY OF THE SURAH.

Surah Alaq may be summarized as follows:

- Verses 1 to 5 – Herein Allah advises Rasulullah (sallallahu-alaihi-wasallam) not to be perturbed by his opponents and to continue reciting the Qur'aan and propagating Islam taking Allah's name.
- Verses 6 and 7 complain about man's insolence, while verse 8 warns people that they will have to return to Allah.
- Verses 9 to 14 – the rebellious and insubordinate are rebuked.
- Verses 15 to 18 – warns about the Hereafter.
- Verse 19 – addresses Rasulullah (sallallahu-alaihi-wasallam) and urges steadfastness.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH QADR.

THE LINK BETWEEN SURAH QADR AND SURAH ALAQ.

While Surah Alaq urged the recitation of the Qur'aan, Surah Qadr highlights the grandeur of the Qur'aan.

A SUMMARY OF THE SURAH.

The Surah emphasizes that the Qur'aan is a glorious and blessed book and should be recited. It is so great that it has lent excellence to the night in which it was revealed. As result, the night is better than a thousand months.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH BAYYINAH.

THE LINK BETWEEN SURAH BAYYINAH AND SURAH QADR.

Whereas Surah Qadr highlighted the grandeur of the Qur'aan, Surah Bayyinah complains about the obstinacy of the Mushrikeen, who raise objections against a Book as superb as the Qur'aan.

A SUMMARY OF THE SURAH.

- Verses 1 to 5 – the obstinacy and rejection of the Jews and the Christians.
- Verse 6 – a warning to the kuffar and Mushrikeen.
- Verses 7 and 8 – glad tidings to the Mu'mineen regarding their salvation in the Hereafter.

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ggGIâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH ZILZAAL.

THE LINK BETWEEN SURAH ZILZAAL AND SURAH BAYYINAH.

Surah Bayyinah complained about the obstinacy and rebelliousness of the kuffar. Now, Surah Zilzaal warns the same kuffar about the punishment they stand to suffer.

A SUMMARY OF THE SURAH.

The Surah describes how the earth will convulse in a tremendous earthquake when the trumpet is blown for the first time on the Day of Qiyamah. The quake will be so severe that nothing on earth will survive. Even the mountains will be reduced to dust and the rivers and oceans will dry up.

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ggGIâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH AADIYAAT.

THE LINK BETWEEN SURAH AADIYAAT AND SURAH ZILZAAL

Surah Zilzaal warned the kuffar about the punishment of the Hereafter. Surah Aadiyaat complains about the injustice of these very kuffar.

A SUMMARY OF THE SURAH.

❄ Verses 1 to 6 – the disease of ingratitude that man shows towards Allah.
❄ Verses 7 and 8 – the cause of this disease, which is man’s intense love for material wealth.
❄ Verses 9 to 11 – the cure for this disease, which will be administered on the Day of Qiyamah.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ IFOZ lâƒM±I…

SURAH QAARI'AH.

THE LINK BETWEEN SURAH QAARI'AH AND SURAH AADIYAAT.

Whereas Surah Aadiyaat made mention of man's injustice, Surah Qaari'ah warns about the punishment for such injustice.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ IFOZ lâƒM±I…

SURAH TAKAATHUR.

THE LINK BETWEEN SURAH TAKAATHUR AND SURAH QAARI'AH.

Whereas Qaari'ah contained warnings, glad tidings and objections, Surah Takaathur resumes the subject of abstinence from the world.

A SUMMARY OF THE SURAH.

- Condemnation of amassing wealth.
- The abomination of boasting.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH ASR.

THE LINK BETWEEN SURAH ASR AND SURAH TAKAATHUR, AS WELL AS A SUMMARY OF THE SURAH.

In comparison to Surah Takaathur, Surah Asr goes a step further in expounding the theme of abstinence from material things. Whereas Surah Takaathur cautioned people against boasting about wealth and children, Surah Asr reminds man to reflect upon the vicissitudes of time. They are urged to contemplate over the repercussions that their forefathers felt when they took excessive pride in the material profits of this world. They only profit they emerged with was remorse and regret.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH HUMAZA.

THE LINK AND SUMMARY OF THE SURAH.

After addressing the issues of abstinence from the world, amassing wealth, and boasting about the same in the previous Surahs, Surah Humaza talks about the punishment to be faced by people engaging in the above.
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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH FEEL.

THE LINK AND SUMMARY OF THE SURAH.

Whereas asceticism and the resultant punishment in the Hereafter has already been discussed in the previous Surahs, Surah Feel proceeds to warn people about the worldly consequences of such deeds. Allah depicts the destruction of people who, due to their intoxication with the material profits of this world, attempted to destroy the nucleus of Imaan and Tauheed. The only method of securing salvation in both the worlds is to inculcate the attributes described in Surah Asr.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ IFOZ lâƒM±I…

SURAH QURAISH.

THE LINK AND SUMMARY OF THE SURAH.

Allah destroyed those who tried to demolish the heart of Tauheed, thereby further facilitating the summer and winter trade journeys of the Quraish. It was therefore necessary that the Quraish also worship Allah, refrain from shirk and not be blinded by the love of material wealth.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ IFOZ lâƒM±I…

SURAH MAA'OON.

THE LINK AND SUMMARY OF THE SURAH.

This Surah also pertains to abstinence from the world. At the same time, it also rebukes those who do not spend on the poor and the orphans, as well as those who are negligent of their salaah.

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ggGIâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH KAUTHAR.

THE LINK AND SUMMARY OF THE SURAH.

The central theme of this Surah is Tauheed, rather than abstinence, which was the core subject of the previous Surahs. The Surah consoles Rasulullah (sallallahu-alaihi-wasallam), while also refuting shirk in beliefs and in deeds. Surah Kauthar also sounds a warning to the Mushrikeen.

Surah Kauthar discusses one of the two core themes initiated in Surah A'la viz. Tauheed. It discusses this because of it's refutation of shirk, the antithesis of Tauheed.

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ggGIâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH KAAFIROON.

THE LINK AND SUMMARY OF THE SURAH.

The central theme of the Surah is Tauheed and a refutation of shirk. A preacher or a counselor, after deliberating upon an issue at length, may tell the audience, "I have now discussed the matter in detail. Whoever will choose to take heed should do so, otherwise the two paths are apparent. My path is clear, and yours too."

Similarly, Surah Kaafiroon issues the ultimatum to the kuffar, telling them that, after much discussion, if they still choose not to take heed, they will be left to their own noxious devices. Allah says in Surah Najm, **"Ignore the one who turns away from Our remembrance and who only desires the worldly life."** Such people should rather be disassociated with.

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ggGlâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH NASR.

THE LINK AND SUMMARY OF THE SURAH.

Allah consoles Rasulullah (sallallahu-alaihi-wasallam) in this Surah, telling him that he is guaranteed victory after announcing his disassociation from the kuffar.

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ggGlâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH LAHAB.

THE LINK AND SUMMARY OF THE SURAH.

Allah already made it clear that the kuffar should be ignored if they refuse to take heed after lengthy attempts at persuading them. Allah will still grant victory to the Muslims and destroy the kuffar. Surah Lahab now describes how particular kaafir was destroyed.

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ggGlâÃIŠR®šOZ Iã«ƒG¿ƒMŠR®šOZ IFOZ IâƒM±I…

SURAH IKHLAAS.

THE LINK AND SUMMARY OF THE SURAH.

This Surah contains a clear, unequivocal declaration of Tauheed. It is on account of rejecting this Tauheed that the kuffar will be destroyed and the Muslims will attain victory.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH FALAQ.

THE LINK AND SUMMARY OF THE SURAH.

Once Tauheed is made clear and expounded in no uncertain terms, the kuffar will attempt to employ dubious means of harming the Muslims, like how they used black magic against Rasulullah (sallallahu-alaihi-wasallam). By frequently reciting these concluding Surahs of the Qur'aan (Falaq and Naas), one will be unharmed by the effect of black magic.

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ggGlâÃlŠR®šOZ lã«ƒG¿ƒMŠR®šOZ lFOZ lâƒM±l…

SURAH NAAS.

THE LINK AND SUMMARY OF THE SURAH.

This Surah makes a reference to all three levels of Tauheed contained in Surahs An'aam, Hadeed and Hashar.

- **"The Rabb of mankind"** refers to the first level i.e. the fact that Allah is man's Nourisher and Nurturer.
- **"The Master of mankind"** refers to the second level i.e. He is the Only Sovereign upon the royal throne.
- **"The Deity of mankind"** refers to the third level i.e. Only He is worthy of worship and Only He should be supplicated to in times of difficulty.